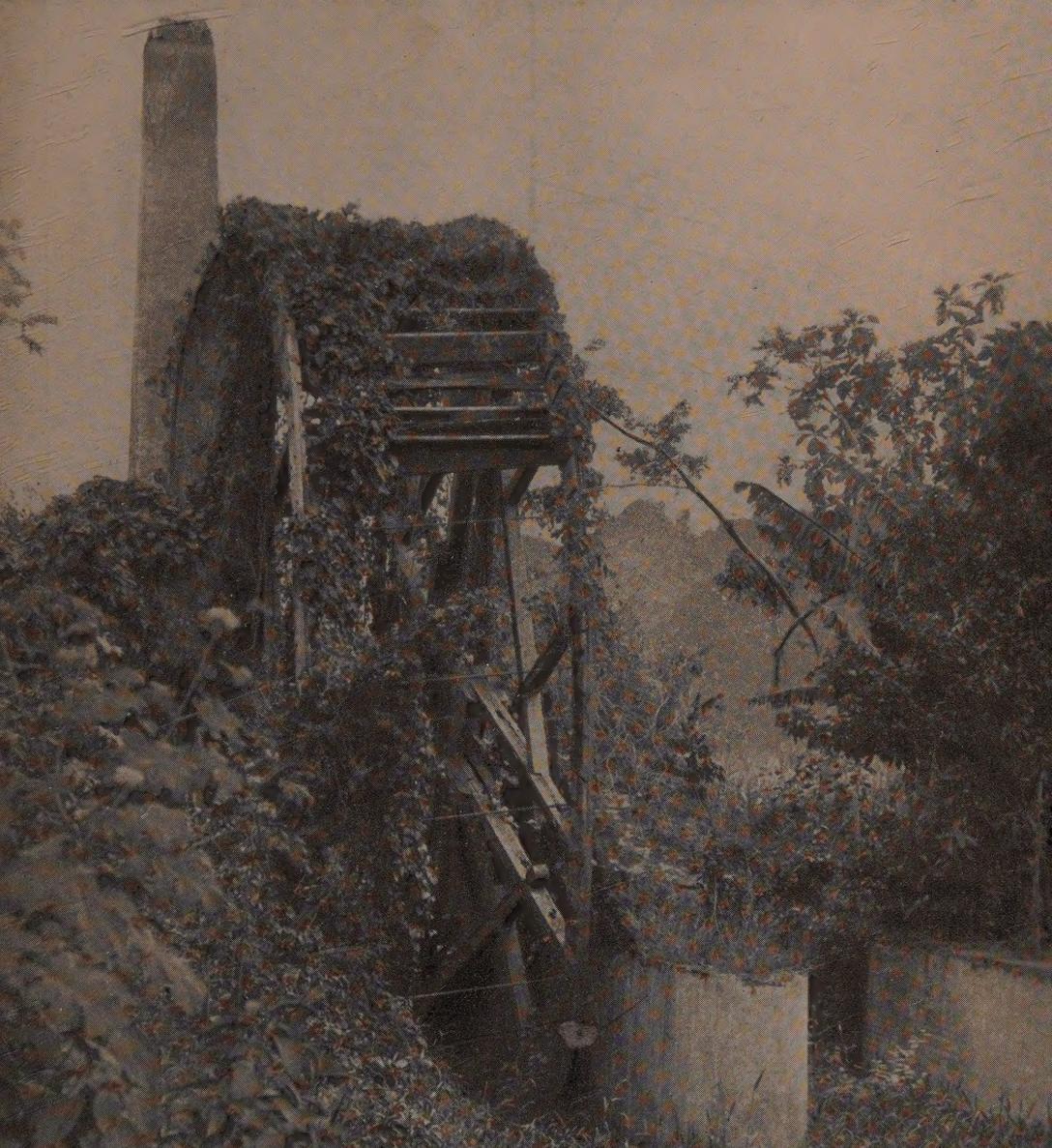


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INTERIOR OF A RUINED CHURCH IN OLD PANAMA
See "Where Balboa Trod," page 469

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

HUGH L. BURLESON, Editor

CHAS. E. BETTICHER, Managing Editor

VOL. LXXXI

July, 1916

No. 7

THE PROGRESS OF THE KINGDOM

THE death of Yuan Shih-Kai, president of the republic of China, on June 6th, occurred in the midst of

stirring events.

The Death of Yuan Shih-Kai Colonel Roosevelt was contending for the republican nomination at Chi-

icago, and Lord Kitchener and his staff had just been drowned off the Orkney Islands. Both these, in the minds of the editors of this country, seemed to outrank in importance the death of a Mongolian ruler in China; for as a rule the latter item was relegated to the inside pages of the daily press. So much for one's perspective!

Without undervaluing any other event, and certainly without detracting from the honor due to England's great general, we may register our conviction that the death of Yuan Shih-Kai was a world event of the first importance. It might perhaps be said that he served his country quite as much by his death as by his life. Following upon the revolution of 1911, this man was recognized as being probably the only one who could unite the diverse and conflicting elements of the Chinese nation. In this belief Sun Yat-Sen, the temporary president, resigned and withdrew. In the beginning Yuan Shih-Kai accomplished much, and for this China owes him

high honor. He was handicapped by the fact not only that he belonged to the old rather than to the new conditions in China, but also by his somewhat vacillating course in announcing and then rescinding a determination to assume imperial dignity. The uprising against him gathered headway, and had become so serious that a new civil war seemed to be imminent. Those who are in a position to know express the hope that the death of Yuan Shih-Kai removes this threat and solves the difficulty. He was succeeded immediately by Li Yuan-Hung,



LI YUAN-HUNG

This picture of the new President of China was taken when he was in command of the revolutionary forces at Wu-chang in 1910. He was a good friend and protector of our missionaries at that time.

the vice-president, who is said to be a consistent republican, satisfactory to the southern provinces which have been in revolt against Yuan.

It is to be hoped that the evolution of China into something like a self-governing democracy will be aided rather than impeded by the death of the one who has been known as the "strong man of China." At least the danger that a "dynasty of Yuan" will rise upon the wreck of the old dynasty of the Manchus, is a thing of the past; and the Church must seek to minister with increasing earnestness to this ancient nation which sets its face toward the new day.

THE treasurer's report, dated June 1, is at first sight rather startling. It indicates that the

The time are about
Treasury \$150,000 less than
those of last year.

The total amount at that date paid on the apportionment was \$957,175.87. The sum needed to cover the year's appropriations is \$1,635,511.75, leaving a balance which must be obtained by October 1 of \$678,335.88.

We say the report at first seems startling, but as a matter of fact there are abnormal elements entering in which explain the apparent enormous decrease. At this time last year we were engaged in a special campaign for the Emergency Fund, with the purpose of securing an additional \$400,000, and there had been received on June 1 approximately \$178,674.59. This year, on the One Day Income Fund, without the special emergency appeal the receipts to June 1 were \$31,287.59. Also, on account of the late date of Easter, the receipts from Sunday-schools show \$25,000 less, but it is unthinkable that the children of the Church are going to do less this year than last, for the constant record of the past seven years has been one of ad-

vance. It therefore seems that the giving of the Church is quite up to the normal record, and there is no cause for serious apprehension.

There is, however, great cause for us all to take careful thought and exercise promptness in completing and sending in our apportionments. If the whole Church will simply make up its mind to meet the sum asked, there will be no question but that the treasurer of the Board will be able to report to the General Convention in St. Louis that there is no indebtedness resting on our missionary work. What is most needed is that parishes and dioceses shall immediately contract the habit of paying their apportionments. Some have already done this, and others, in the special effort of last year, accomplished for the first time this good result. Surely they will want to go forward, and incite some of the stragglers to emulate their example.

STEADILY, if somewhat slowly, the total receipts of the "One Day's Income" are growing. At this writing they

Progress of amount to more
the "One Day's than \$40,000.
Income" Compared with
\$400,000 brought

in by the Emergency appeal of last year this may seem disappointing, but it should be understood that it has come in small sums and as a definite act of thanksgiving from many individuals. It represents, indeed, the development of a habit of direct and personal giving within the Church, and as such is full of encouragement. Also let it be said that \$40,000 in this General Convention year is in itself a great help on the road toward the goal of solvency. We cannot be too grateful or appreciative to those who are thus seeking to make a religion of their almsgiving.

OF course everyone knows that the Bishop of Alaska is a popular man. It has been claimed by his missionaries and "Not Without other admiring Honor" friends that he was the most respected and beloved man in that great territory. If proof of this were necessary a rather unique one is at hand in an item from the daily press, originating in Seattle, Wash., which states that there is talk of offering to Bishop Rowe the Republican nomination for Congress from the District of Alaska. We are under the impression that a Republican has always represented Alaska in Congress, and we also have no doubt that Bishop Rowe has traveled more largely over Alaska and knows it better than any other man living, but we still doubt that there will be an episcopal representative in the next Congress. Yet it is worth noting that one of our missionary leaders is also counted as a statesman, and is not without honor in his own country.

ONE of the outstanding figures of Anglican Christianity in the western world has been removed in

the death of the
The Late Most Rev. Enos
Archbishop Nuttall, D.D.,
Nuttall Archbishop of the
West Indies, which

occurred on May 31st. The Archbishop was born in England in 1842. He became curate of St. George's Church, Kingston, Jamaica, in 1866, and after fourteen years was consecrated Bishop of Jamaica with jurisdiction in British Honduras. In 1891 he was made primate of the West Indies, and six years later became archbishop.

The late archbishop will be long and affectionately remembered because of his attractive personality, his devout Christianity and his wise statesman-

ship. He was more than an ecclesiastic, and showed his executive ability in the prominent part which he took in public affairs following upon the earthquake at Jamaica in 1907. In the midst of the chaos which supervened it was the archbishop who gave wise counsel and took active leadership. For this, as well as for his personal virtues he was held in supreme regard throughout the island.

American Churchmen will also remember Archbishop Nuttall as the interested friend of the Church in the United States, who more than once became its interpreter to the Anglican Communion. His occasional visits to this country gave him an intimate knowledge of the situation and a personal touch with individuals which were useful in many ways. Particularly was his kindly interest extended to our missionaries in the West Indies and Latin-American countries. It was the archbishop's conviction that the work in Central America, centering in the present diocese of British Honduras, should be transferred to the Church in the United States, and he used his influence to bring this about. This was not consummated in his lifetime, though many influential Churchmen believe that it should be done at the earliest possible moment.

For the good example, the gracious life and the loving fellowship of this venerable and efficient prelate, we unite with the mother Church of England in giving thanks!

NATURALLY, in view of the tense situation existing between our own government and the *de facto*

Our
Missionaries
in Mexico

government of Mexico, there has been much anxiety manifested and anxious inquiry made concerning our American missionaries in that distracted land. Besides the bishop and his family, we have five American missionaries there: Archdeacon Mel-

len, the Rev. A. L. Burleson, Deaconess Claudine Whittaker, Miss T. T. McKnight, and Miss M. C. Peters. All of these, at the date of writing, were in Mexico City. Mr. Burleson and Miss Peters had been in Guadalajara, but left there early in June, arriving in Mexico City on June 9th. It would seem that even in the event of hostilities our missionaries are in the most favorable situation possible—except one entirely outside the republic. It is unthinkable, even if there should be an attack upon the American forces, that the sacrifice of American life in the capital city itself, under the eyes of the foreign consuls, would be permitted. Our own position is strengthened by the fact that many of the Churchmen of Mexico City are English, and the British Consul would be particularly interested in protecting our clergy and workers.

NOTE.—A telegram, as we are going to press, states that Mr. Burleson has returned to Guadalajara, and Bishop Aves has left for the States, *via* Manzanillo.

THE death of Archdeacon Heman F. Parshall, of Duluth, takes from the active roll of the Church Militant

The Late one of our most efficient and consecrated missionaries.
Archdeacon He has for twenty
Parshall years been in

charge of the Indian work in northern Minnesota, which is a heritage from the days of Bishop Whipple. While not so extensive or so compactly organized as that of South Dakota—largely because it has never had an equivalent support from the general Church—this work in Duluth has been well and faithfully done.

The name of this latest archdeacon of Duluth is inscribed among many notable associates. Breck and Hinman, Peake and Gilfillan, stand in the list of those who have borne the message of the cross among the Indians of Minnesota. Archdeacon Parshall was born in the state where he rendered

this large service, and was a graduate of the Seabury Divinity School. His first work was in the district of Western Colorado, but he returned after two years to Minnesota, where the rest of his life was spent. He had been a deputy to the General Convention since 1904, and was at the time of his death president of the Standing Committee of the diocese.

MOST of us, when we remember that line of blood and fire which stretches across a continent—when we visualize the scenes

"Trying Men's Souls"

tears and the misery of Europe—realize that those nations are passing through "such times as try men's souls." Compared with the bitterness of their hardship, we Americans live in a heaven of comfort and peace; and if we be devoutly minded we are thanking God daily that we are spared the experience which has fallen upon them.

But we are apt to overlook the fact that men's souls are tried, not only by adversity but by prosperity; not only by war but by peace. Our own people are passing through an unconscious testing. One of our Christian statesmen said not long since: "I do not fear for the soul of Europe; it is being tried by fire and its worth is being proved. I have never seen such self-sacrifice, nor dreamed of such courage. But I do fear for the soul of my own nation. We are in far greater spiritual danger than they."

He meant that this world-war, which offers to America such astounding opportunities for helpfulness, which makes it possible for us to become the minister of a world in misery, is in a different but very real way the test of our spiritual sincerity. It is true that no man can inflict misery wantonly without moral deterioration, and it is also true that no man or nation can permit misery to go unre-

lied without spiritual impoverishment. The test of America today is quite clear. She has been given opportunity, wealth, vision; will she be the Dives or the Good Samaritan of this generation? Individually and collectively if we would save ourselves we must give ourselves. Not simply because of Europe and Asia's crying need for help, but equally because of our own supreme need to serve and save, this year must be one of such abounding generosity as has never before been contemplated. All too easily there may fall upon us the condemnation which is recorded by the psalmist when he says: "He gave them their heart's desire, but sent leanness withal into their souls."

Stimulating Service In one or two centers at least the Church has been

serving with conspicuous ability and self-sacrifice. It warms one's heart to hear of such things as have been accomplished at the American Church of the Holy Trinity in Paris, and all of us who have had our little share in carrying on the work will feel a glow of gratitude to Dr. Watson and his helpers who have given us the chance of using their hands and brains to carry out our charitable desires. In a letter just received, Dr. Watson says:

For the second time since the great war began the financial year of our American Church in Paris has ended without our having had to incur any debt for the maintenance of the church. This statement is made with deep gratitude, and with a desire that all our good friends who have made it possible may know that their constant loyalty and thoughtfulness is appreciated.

It is veritably a "living from day to day," this church's existence now; but we feel confident (to quote from a letter of one of our generous friends in America), that "It is too wonderful a church, and does too great a work ever to have its religious ministrations unprovided for."

The greatest privilege of those charged with this work here at this time is the administration of its Mission of Mercy. Last year we quoted the words of a devoted

French woman, a Roman Catholic, who said, "The more I see of what you are doing here, the more I feel that this is the way it must have been in the Church of the Apostles' days"; and here is the same testimony in almost the same words, in a letter from the wife of a French Protestant minister, which came yesterday, "Je pense que ce devait être quelque chose de semblable dans l'Eglise Primitive." So to represent our American Christianity as to justify that eulogy from Catholic and Protestant alike has been our effort; here, in this stricken land, where all hearts are united in the catholicity of suffering, and where there is one Cross for all alike.

To make our giving practical and economical we have maintained a workshop in the parish house from the beginning of the war, where French working women have been employed making every kind of garment and supply needed for the civilian population and for the hospitals. This "Ouvroir" gave away in relief, during the year April 1, 1915-April 1, 1916, 33,600 articles, valued at 117,663 francs, and the money expenditures for this work were 30,599 francs.

Our money gifts in the name of the American Church of Paris have been 29,824 francs. This includes gifts in aid of French and Belgian children, of widows and orphans in France, and in Belgium on both sides of the battle-line; gifts to blinded soldiers, to amputated men for artificial appliances; and also gifts to those poor sufferers who cannot complain and whose sufferings are often known only to us, women and children who suffer just in comparison to their capacity to suffer, the gently bred, the delicately reared—for all France suffers together. No distinction except a wise discretion has ever been made in our giving, and there is not a district in France in which the name of the American Church is not known for its helpfulness in this hour of France's need.

Where hosts of our friends have generously remembered us, individual mention would be impossible; yet grateful acknowledgment ought to be made of certain large gifts made collectively, without which this work of mercy would have been impossible.

The Church Missions House War Relief Fund for France has sent us a total of 10,652.89 francs for the work of the church in Paris at the rector's discretion.

We are deeply grateful for your confidence and your generous remembrance. We are sure that you realize that we are doing what no one else can do. One only consideration we would urge—the need for what we can do grows greater day by day, and will continue to grow greater for a long time yet.

THE SANCTUARY OF MISSIONS

A LITANY FOR THE NATION

O LORD, save the State.

And mercifully hear us when we call upon Thee.

Give peace in our time, O Lord.

For it is Thou, Lord, only, that makest us dwell in safety.

O God, we have heard with our ears, and our fathers have declared unto us, the noble works that Thou didst in their days, and in the old time before them.

O Lord, arise, help us and deliver us for Thine honor.

For all the way that Thou hast led us in the years that are past; for guidance and chastisement; for suffering and success; for peril and peace; for vanquishment and victory;

We thank Thee, good Lord.

For the brave spirits that have labored and sacrificed that this might be a righteous nation;

We thank Thee, good Lord.

For the opportunity which is ours to carry on the great work, and establish justice, righteousness and peace in this land;

We thank Thee, good Lord.

From the sins that divide us; from the luxury that enervates and the poverty that degrades; from forgetfulness of thee and indifference to our fellowmen;

Good Lord, deliver us.

From boastfulness and aggression; from the temptation to use our strength to serve ourselves; from lack of sympathy and patience with other nations;

Good Lord, deliver us.

From the horrors of war; from callousness and cruelty; from forgetfulness of the rights of men made in Thine own image;

Good Lord, deliver us.

That it may please Thee to bless us with prosperity and peace, but chiefly with such mercies as shall build us up into the likeness of Thy Son;

We beseech Thee to hear us, good Lord.

That it may please Thee to govern

our rulers and all who are in authority, giving them grace to execute justice and to maintain truth;

We beseech Thee to hear us, good Lord.

That it may please Thee to pour upon Thy people the spirit of prayer and supplication, and incline them to a fuller consecration of themselves and their substance to Thy service.

We beseech Thee to hear us, good Lord.

That it may please Thee to bring into the fellowship of Thy children the people of many kindreds and tongues who are gathered here from all nations of the earth;

We beseech Thee to hear us, good Lord.

That we may be turned from our blindness, our self-indulgence, our denial of Thee, and may learn as a nation that "there is none other that fighteth for us, but only Thou, O Lord";

We beseech Thee to hear us, good Lord.

That it may please Thee to hasten the day when Thy Kingdom shall have come among us, and through us Thy light shall shine upon those who are far off;

We beseech Thee to hear us, good Lord.

OUR FATHER, etc.



PRAYER

In Time of Stress

GR^EAT Captain of the Host, who hast set each one of us in his own place because there each may find his greatest opportunity for service; Help us to seek and find the deeper meaning of our lives. Give us large patience and a larger love. May we fear nothing so much as satisfaction with our work, and dread nothing so greatly as that we may be found sleeping at our post. Give us grace to live a soldier's life, and courage to meet a soldier's death; That having fought the good fight and kept faith with Thee, we may understand at last how good it is to have stood fast in Thy name; Who, with the Father and the Holy Ghost, liveth and reignest, one God, world without end. Amen.



"ONE BEING A VERY PROUD BOY SCOUT"

WHERE BALBOA TROD

By the Rev. H. R. Carson

THE trip really began with the first visit that we made to the warehouse of Shun Hing & Co., Chinese merchants, Francisco Lay, manager, Panama. Had that visit not occurred and had we not secured the interest of Don Francisco and his very important house it is hardly likely that the trip would have been made as happily as it was.

At the first we were sceptical as to whether it was worth while to do more than engage passage on the boat that Shun Hing & Co. owned, and that did business in the Darien region which we wished to visit. We felt that a letter from the Governor of the province would serve our interests better. But we learned before it was too late that Shun Hing's interest was farther-reaching than even the Governor's. Shun Hing had a Chinese clerk who was proud of his English, and so

among the letters he penned for us in Chinese, Spanish and English was the following:

Dear Sir:

Please to attend in the best manner that you can to Minister Mr. Carson who is goin in a sojourn by that terroterys in an excursion tour we hope you will give him all the facilities to help him on his mission.

We are,

Yours,

SHUN HING & CO.

What he wrote in Chinese we could never quite make out, but whatever it was it was effective for good, and so, here at the very beginning of my story, I want to thank Francisco Lay, his kinsmen and all his friends in the land of Darien. They were the most hospitable and generous of hosts.

Their houses were ours—not only in Castilian phrase, but in fact. They shared with us of their abundance and of their leanness. Of one in particular, Juan Campe, we cherish grateful recollection, for it was he that got up at three o'clock one morning to see that we had coffee before we should start on our trip up the Tuirá river.

It was in the middle of a tropical afternoon that three of us,—one being a very proud Boy Scout, taking his accoutrements into the wilds of a Panama jungle for the first time,—left for the waters into which Balboa waded more than four centuries ago. Our only companion of travel on the "Cherub," as our *vaporcita* was named, was a Chinese boy of perhaps fifteen years, going to visit his family after an absence of three years. He shared his cakes with us, and we shared our chewing-gum with him. Shortly before noon the next morning we reached La Palma, where a brother of Francisco Lay lived, and he most courteously turned over to us the entire upstairs of his house, joining us at supper and at breakfast. The lower part of the building was a store, and it seemed to swarm with Chinese clerks and no inconsiderable number of dogs.

La Palma was our first introduction to an interior Panamanian village. The site of the village commanded a beautiful bay, San Miguel, so named by Balboa on that memorable 29th of September when he took possession of the Pacific in the name of the Spanish king. The houses are built in typical aboriginal fashion, a style common to Africa and to Central and South America—palm thatch, dirt floor, walls of stout bamboo, without openings save a door and possibly a board window. Dogs, fowls, parrots, children, are everywhere. There is no privacy, save at night. By day everything is open to the gaze; at night all is locked and barred; fastened tight against "night air" mostly. At La Palma we were particularly care-

ful of our drinking water, for there are only two wells, it is the end of the dry season, and all sanitary conditions are very primitive. We were here only over night for in the morning a smaller launch, the "Sumacate," a *gasolina*, came to take us farther up the Tuirá river.



"El Real, a village of two hundred souls"

We were eager enough to quit the *gasolina* after some five or six hours of its cramped quarters. What with its stops and starts, vibrations and thumpings, we thought regretfully of the "Cherub." Fortunately the late afternoon of the second day saw us in El Real, a village of perhaps two or three hundred souls. Here, with much pride, we presented two of our many letters, one from the Governor of the Province to the Alcalde (mayor) and another to Juan Campo, a friend to Francisco Lay,—our friend, everybody's friend, and whom everybody called Juan Campo and not just Juan. Before our trip was completed we were to become better acquainted with Juan Campo. The Alcalde most kindly put a room in the Alcaldia (city hall) at our disposition, bringing

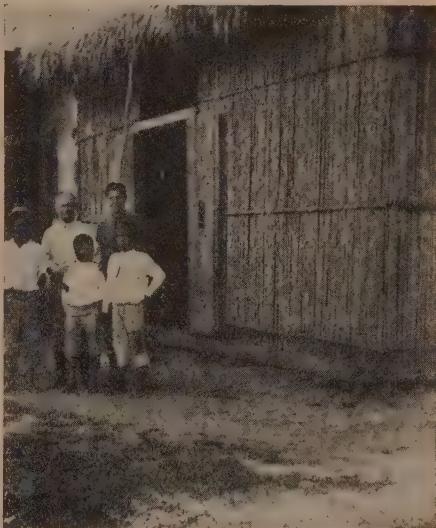
cots and linen from his own house, and joining us at supper at Juan Campo's hospitable board. We left long before daybreak the next morning, but not too early for the Alcalde to see that a chicken was prepared for us to take along, nor for Juan Campo to see us off. It was to be the day of our first venture on a river that flowed through the jungle, in a native canoe called a *piragua*.

The *piragua* is the craft that the aborigines of Central and South America have used for hundreds of years. Ours was perhaps thirty feet in length, hewn out of a great cedar, propelled by two boatmen, one in the bow and another in the stern, now paddling, now poling. There is practically no keel, only the natural round of the tree, and the paddles control the boat entirely. Hewn out, round and deep, we found, on three occasions of twelve hours each, the boat to be quite as comfortable as a cot. Arranging our travel bags in such fashion that they could be used as pillows for the three of us, we stretched ourselves on the bottom and gave ourselves up to the most delightful and picturesque of experiences.

As the sun rose we were thirsty, and longed for another cup of coffee; then one of the boatmen, Pantaleon, (whom we dubbed "Pantaloons"), quickly climbed a palm tree on the shore and brought down some seven or eight *piñas* (the green cocoanut), which served as our water supply for that and the next day. A little later we ate the Alcalde's chicken, and were grateful to him for his thoughtfulness. About noon we made our first acquaintance with a truly aboriginal Indian family. Later we were to meet others, but this was the first,—a man and his wife and four or five children. They had put up a rude shack on the river's bank—no more than four poles and a roof of dried palm leaves, just enough to be a protection against the sun; it could be no protection against

the driving tropical rains that would soon set in. A sort of clearing had been made in the forest, and the Indian had been planting corn. We shook hands all around, exchanged greetings in Spanish, took a picture for which they willingly posed but which unfortunately was lost, and on leaving they presented us with some alligator pears, two for each of us, for which they would accept nothing in return. Further up the river we came upon some women and girls, fishing for shrimp in the shallow water, with spears. The bodies of these, unlike the others, were painted red and blue and black.

We were greatly interested in the Indians as we afterwards frequently came upon them. In Panama there are various tribes, but these were Cholos. Mild, gentle, generous, unlettered, untouched by civilization, it was not hard for us to go back in thought over the past four hundred years, and realize the ease with which the Spaniards overcame them. In these parts, the Indians have no craftsmanship of any sort. They live for the most part on the corn and cane they



"Boca de Cupe, where we were to spend the night"



"We were to go into a deeper jungle"

can raise on their clearings, on the fish in the streams, on the fruit which abounds, and occasionally they bring down to the little villages for trading the ivory nuts which are called the *tagua*, from which most of our buttons are manufactured. Their only clothing is the loin cloth, with occasionally a shirt or skirt in addition when they come into the villages of the Panamanians. Their figures are short, their hair black, coarse, and worn long by the men. Most of them speak Spanish, although there is one tribe, the San Blas, that still preserves its own tongue.

Late in the evening we reached Chipa Uno, where we left our canoes and walked through the forest to Boca de Cupe, where we were to pass the night. Here again we had a Chinese host, José Manuel, who readily preferred hospitality and made arrangements for guides for us the next morning, when we were to start upon an all day's journey through the mountains to our journey's end. José turned over to us a vacant house of which he was custodian. We had with us our hammocks and mosquito bars,

and had ingenuity enough to arrange ourselves comfortably for the night.

Although we were ready at six o'clock, it was not until eight that we could get off. We were to go into a deeper jungle than heretofore, up a trail into the mountains, and after leaving Boca de Cupe there would be no other halting place until night-fall, save for one modest exception. So many preparations had to be made by our hosts before we could get away from them. No end of villagers were present to proffer advice, one of the two policemen of the village secured permission from his superior to accompany us part of the way as a body guard, and there were plenty of eager volunteers who wanted to go along with us. For a part of the way we



"There were plenty of eager volunteers"

were to go on a primitive hand car, then by horses for the remainder of the journey.

This was really one of the most beautiful parts of our trip. It was still early morning, the sky was somewhat over-clouded, and all about us was the rich, rank, abundant vegetation of the tropical jungle. Our travel bags, our friends, ourselves,—we were all piled high on the car. The railroad was no more than a 24 inch gauge affair, the ties of which had long since for the most part rotted away, and those left were held in place by the rails themselves. The rails twisted and turned like some interminable serpent. Years ago this had been the method of bringing the gold from the mines in the mountains down to the river for transportation, but the upkeep of the road had been abandoned when mining operations were closed down. But advantage was taken of the rails for such travel as was still done. On the level ground and upgrade, with long poles our attendants pushed us along, deeper and deeper into the forest; on the down grade, however, they cast all caution to the winds, throwing the responsibility upon a gracious Providence, and went at a tremendous rate by the ever-increasing momentum of the car. Marvellously, there was no accident. But our return trip came near to being our undoing.

The terminus of journey by rail was at Buena Vista, no more than a scant clearing, having perhaps a dozen houses and a store kept again by a Chinaman. Here we left the car and took horses for the remaining portion of the journey.

It takes only a few words to record the transition from car to horse, but in reality the change was made in the midst of the greatest excitement on the part of the natives, for the most part negroes of West Indian ancestry. Their first question was: "Are you the engineers?" When it was learned

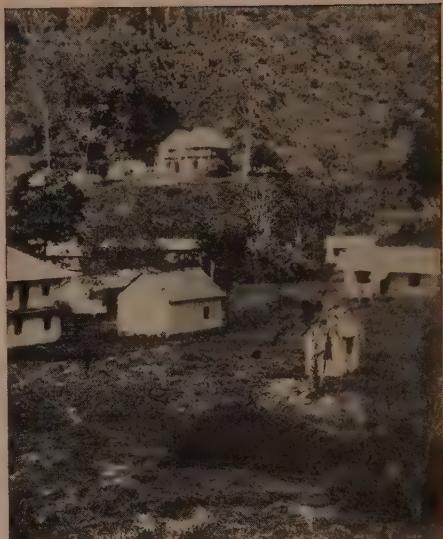
that one of our party was a priest of the Anglican Communion, "Glory! that I have lived to see this day," was the fervid exclamation of a by-stander. They were full of questions which stumbled over each other in the utterance. "What about the war?" "Can you send us some Bibles?" "Have you any newspapers?" "When will the mines be opened again?" "Will you hold a service?" "Oh, I would die for the white folks," called another. Sometimes they would misunderstand each others' questions or explanations and incipient quarrels would result. It was the hysterical excitement of the West Indian negro, quickly blazing up and as quickly dying down. But there could be no doubt of the welcome that all gave to us. It was a day, apparently, like none they had experienced for a long time.

For the rest of the day, we climbed the mountains, following the narrow trail without difficulty—for it would have been impossible to go off into a jungle that was really impermeable,—crossing innumerable streams with water cold and sweet. There was no animal life to be seen, few birds heard, except as night came on, and then the forest was full of indescribable noises. Cana, our destination, was reached about seven o'clock. We did not surprise the people by our coming, for they had been looking for us daily for upwards of two months.

Four centuries ago the Spaniards, following the lure of gold, seized these mountains from the Indians. Historians assert there was once a population of upwards of fifteen thousand, but it was dispersed by repeated raids and assaults of English buccaneers and Indians. Cartagena is not many days' journey away, and the old trail may still be traveled; over this the pirates came. Gold has been extracted in enormous volume until within the last decade, when mismanagement and reckless expenditure caused the French-English company to abandon

not only the mines but also the very considerable population of laborers that had been brought here. Without means they could not leave, nor can they now, for money is scarcer than ever. Their hope is that the mines may again be operated. There are probably one hundred and fifty negroes still there, ministered to by a catechist of the Episcopal Church, William Ross, for the past five years. At one time occasional visits were made by a priest of the Roman Catholic Church and by Protestant ministers of various sects, but all have long since ceased their visits, and only this catechist supported by the Board of Missions of the Episcopal Church remains to cheer, and to minister as far as he can in sacred things. For the education of his own family of children, he maintains a school in the house which the owner of the property permits him to use as a dwelling. And he is given another building wherein to hold religious services on Sundays and festivals.

He gave us a busy, but a happy week. On the morning succeeding



"The Spaniards seized these mountains"

our arrival I officiated at the burial of a child. On Monday night I held service in the chapel, which was lighted by the candles the worshippers held in their hands. On Tuesday eleven children were presented for baptism,



"ELEVEN CHILDREN WERE PRESENTED FOR BAPTISM"

for one of whom I acted as sponsor, a child of the catechist. On Wednesday night there was service again. On Thursday morning we had a celebration of the Holy Communion. On Friday night there was the final service. During the week we rearranged the appointments of the building so that it might more resemble a chapel and less a preaching place.

One morning we went into the jungle to search for an Indian family that had desired baptism a year ago, but we were disappointed in finding them all away from home searching for medicinal roots and vegetable ivory for the market. We found, however, another family that greatly interested us,—a man and his wife, two husky little chaps and a baby. Near by there was another Indian family, where a woman well along in years was dangerously sick. These all had the same gentle, inoffensive characteristics that we noted in every Indian we met. Without hesitation or embarrassment they invited us up into their house built among the trees, where they offered us refreshment of a native drink and bananas. Our catechist, Ross, is well known to them, and seems to possess their confidence.

About a mile or two from the Indians was a clearing made by a Colombian family in which apparently everything that could be raised was raised. There were all sorts of fruits and vegetables, poultry, flowers—roses in the greatest profusion, growing to the height of young saplings—a mill for the cane, and everything was kept spotlessly clean. We left the clearing with reluctance. It was delightful enough to have held us for several days.

Upon our return from the forest there were the sick to visit, counsels to give, complaints to be heard. Every day was full of occupation of some sort, and the five days allotted to Cana came quickly to an end.

On Saturday morning at four we



"Another family that greatly interested us"

were ready for the return trip. This time mules were to carry us down the mountain, as horses had brought us up. It was a more difficult trip than the coming into Cana had been, for the trail was down the steep and rocky mountainside, and it was impossible to go faster than a slow, cautious walk. At Buena Vista, we changed again to the handcar but as a few days ago this part of the journey had been mostly up-grade it was now down-grade, and the danger that we had feared became a reality. Suddenly we were all hurled into space; the car had jumped the flimsy rails. That we were not seriously hurt was indeed remarkable, but beyond a scare, some bruises and scratches, we all escaped injury.

About six o'clock in the evening we got again into our native canoe, with our old friend "Pantaloons" in command. With Dario, his companion, he paddled all night, and in the early morning we were at El Real again where lived Juan Campo and the thoughtful Alcalde, and where again we took up our quarters in the City Hall. Juan Campo's hospitality was



"A COLOMBIAN FAMILY, WHOSE DELIGHTFUL CLEARING WE LEFT WITH THE GREATEST RELUCTANCE"

most insistent, but after awhile, because one of our number was thoughtless enough to suggest that the stew was a "dog stew," we came to such a pass that, much as we appreciated it, we could not avail ourselves of it. There was a limit to the amount of rice we could eat, and something was the matter with the coffee that he liked to serve to us in pink shaving mugs. Repeatedly, in broken English, he would ask, "What for you no eat?" But we simply could not. We must find cheese and sardines and crackers somewhere. Perhaps we could get an egg or two. Juan Campo said he would try to get an egg tomorrow, but we had to stay in Real three or four days, and we could not eat his favorite stew. Finally we discovered a *cache* in another Chinese store, a rival to Juan Campo, and secretly we bartered there. We found some eggs, too; and we always had our *pipas*. So, excusing ourselves from Juan Campo's table, our bodies and souls had infinite contentment.

The third day found us eager to go on further, but as yet the expected *gasolina* had not appeared, and we de-

termined to try the river again in the canoe, with our friend, "Pantaloons." It was a longer trip this time, and the river broader and rougher as it neared the bay, but it was made without adventure or mishap, and the dawn found us ready to disembark at Chippagana.

Here we found an American who had lived long in the tropics, now busily engaged in experimenting with the woods of the country, that he might find dyes to replace the European dyes, and with the oil of the palm to find a substitute for many of the oils that are now upon the market, mostly having the cotton seed as their basis. His laboratory was of the greatest interest, and his work seemed to us laymen so much more sensible and rational than that of many other Americans who wander unremittingly and untiringly through these countries, in the step of the early Spaniards, looking for gold. All about was the gold then as it is now—in the tree and shrub and root, the rubber, the chocolate, the ipecacuana—not deep down in the hard rock, but staring them in the face. Panama fairly teems with riches.

THE YEAR IN LIBERIA

At the annual meeting of the Woman's Auxiliary of Westchester County, N. Y., a paper was read on the above subject, which was so full of interesting and timely details that we are printing it here for the information of our readers.

INDIRECTLY Liberia has felt the effects of the great war, and this year has been an unusually hard one for our missionaries for four reasons:

1. The English and German boats which formerly carried all the supplies and mail no longer run, and although an occasional trader may venture to the coast, the only regular boats are Spanish freighters, which stop monthly at Monrovia. For all short trips from place to place on the coast an open sail boat is the only means of transportation.

2. At the beginning of the European War there was a great shortage of food, and several schools had to be closed because the Liberians depend largely upon the rice taken to them by English steamers. This will really be of great benefit to the country, for it has shown the people the necessity of agriculture, and the more prudent and energetic are beginning to plant rice and cassava, which they can grow in sufficient quantities for their own support. This is the case in the Mission schools; some of them have land enough to raise all their necessary school supplies, which heretofore have been received from England and Germany.

3. There has been a great advance in the rates of exchange, and a great decrease in the Liberian revenues, which have dropped eighty per cent. When our missionaries could get the things they wanted, they have been obliged to pay very exorbitant prices for them.

4. The fourth great difficulty has been a revolution in the Sinoe district, ninety miles northwest of Cape Palmas, which began in September, and in February had not been entirely

suppressed, although the Government troops have been successful in most of the battles. Mr. Cooper, our native missionary at Greenville, writes that the heathen tribes had been four years preparing for this war, and thought that the European War gave them a good example, and opportunity to begin it. There are now fifteen tribes in revolt, and although we may smile to read of a fierce battle in which twenty-five were killed on one side and one man on the other, we must sympathize with those who, hearing the noise of the tom-tom and roar of the heathen war cries, and seeing the blaze of the neighboring village just destroyed by the savages, watch for days and nights, gun in hand, wondering if their town will next be attacked.

Twenty miles from Greenville there is a Methodist mission. In the jungle not far away the revolting savages killed and roasted all their captives, and then ate their arms and legs; and the native troops were powerless to stop them. At Thanksgiving time, 1915, this mission station was besieged, and for one week the brave missionary and his wife watched and prayed, waiting for death or deliverance. God heard the prayers of His faithful children, and His angels guarded them until 280 soldiers from Monrovia came to their rescue. Not only in Kut El Amara are brave Christians besieged by savages; in African jungles the Church has her heroes also, fighting and enduring for Her Captain and His faith.

In spite of all these troubles the work of the Church has kept on. The schools have as many children as they can take and the clergy have children to baptize and candidates for confirmation, both native and Liberian. The

Gedebo tribe, who revolted four years ago, and when brought to terms were forced to leave their houses at Hoffman Station, Harper, have been formally pardoned by the President and restored to their townsites. Rev. W. M. Muhlenberg went with his people into exile, and now they are all happy to be back at Hoffman and are working hard to rebuild St. James's Church and the school and other mission buildings.

I know that the chief interest of the Westchester Auxiliary in Liberia is the work at Cape Mount, done by Miss Ridgely, Miss Seaman and Miss Conway, to which you contribute so very generously. You have heard of Miss Conway's arrival at the House of Bethany in January, and of her trip into the interior soon afterwards. In February a sharp epidemic of measles broke out in the school, and one girl of seventeen, a communicant of the Church died, praying constantly during her illness with all the simplicity and zeal of a recent convert to the Saviour in whom she believed. The school was necessarily closed for a time to prevent the spread of the disease. Miss Seaman writes of the girls having made a coffee farm; first they cut out the brush, then burn over the ground, set out the coffee plants, putting cassava between the rows of coffee.

This is Miss Conway's last letter:
My dear Mrs. King:

Many, many thanks to the Liberian Committee for the box of medical supplies. It was indeed needed. Yesterday I worked three hours over one man. He was a Brudoo native and came down here to trade. Just as he was about to enter the merchant's store, he fell. They came for me just as I was going to sit down to dinner. I forgot all about being hungry in my rush to get to the patient. He certainly was a big fellow and quite insane with pain, throwing himself all over the place. After three hours'

hard work, relief came. He then stooped before me, which means (in N. Y.) he would serve me the rest of his life. I am treating at this time thirty, and many days more patients a day. The foundation for my hospital is being laid on two acres of land recently granted by the Government for that purpose. It looks quite small, but how good it seems to know the many poor creatures to be eased of suffering in the 20x40 foot building. The corrugated iron roof is the gift of one person. Exclusive of that the cost will be \$640. I think I have already written that there is to be one ward 20x20, a dispensary 10x10, one private room 10x10, and my own bed room 20x10. I trust God may bless my work and give me the health and strength not only to do my hospital work in Cape Mount, but continue my country work. One chief promised to build a house for me so I could see my sick all in one place in his town. Another sent for me for a dear little baby boy. In that same town I stayed three days treating sores—awful sores. Brought the baby boy down with me, along with two men who had diseases not to be desired. They are all getting better.

I have been wanting to write ever since my arrival, but if there were only more hours in a day perhaps more letters would be written. I cannot neglect my sick. Shall write more in the near future.

With kindest regards, I am,

Sincerely yours,

SARAH ELIZABETH CONWAY.

P. S.—It is hard to secure cows, as the natives keep them for ornaments and as the means of buying a wife.

Miss Conway has bought a canoe in which to tote sand for use in building the hospital. One moonlight night some gallant boys from St. John's Mission, who did not like the idea of the girls doing the toting, ran off with the canoe, and brought such a load of

sand that they nearly sank the boat. The bishop was expected soon, and they have been awaiting him with great expectations, for there was to be the wedding of one couple, the consecration of the new chapel at Bendoo, baptisms, confirmations, and the long wished-for Holy Communion.

Miss Seaman is most grateful for the patterns, sewing materials and Easter music which she had received. From the boys' school there is no news. The native deacon does his best to keep up the services and the work among the boys so well carried on by Mr. Matthews, but the need for an earnest efficient white man to superintend it all is as great as ever.

The work in Liberia is not large and there are no spectacular results, but it is done faithfully for our Master and is worthy of our help and prayers.

As we pray and work for those three white women who have so literally "presented themselves, their souls and bodies to be a reasonable, holy and living sacrifice" to work for our Father's black children in that hot, isolated, unhealthy mission on the coast of Africa, we should each one of us ask ourselves what use we are making of our comfortable, happy lives, and what we are offering to our King for the extension of His kingdom.

GATHERING THE SUNDAY-SCHOOL OFFERING

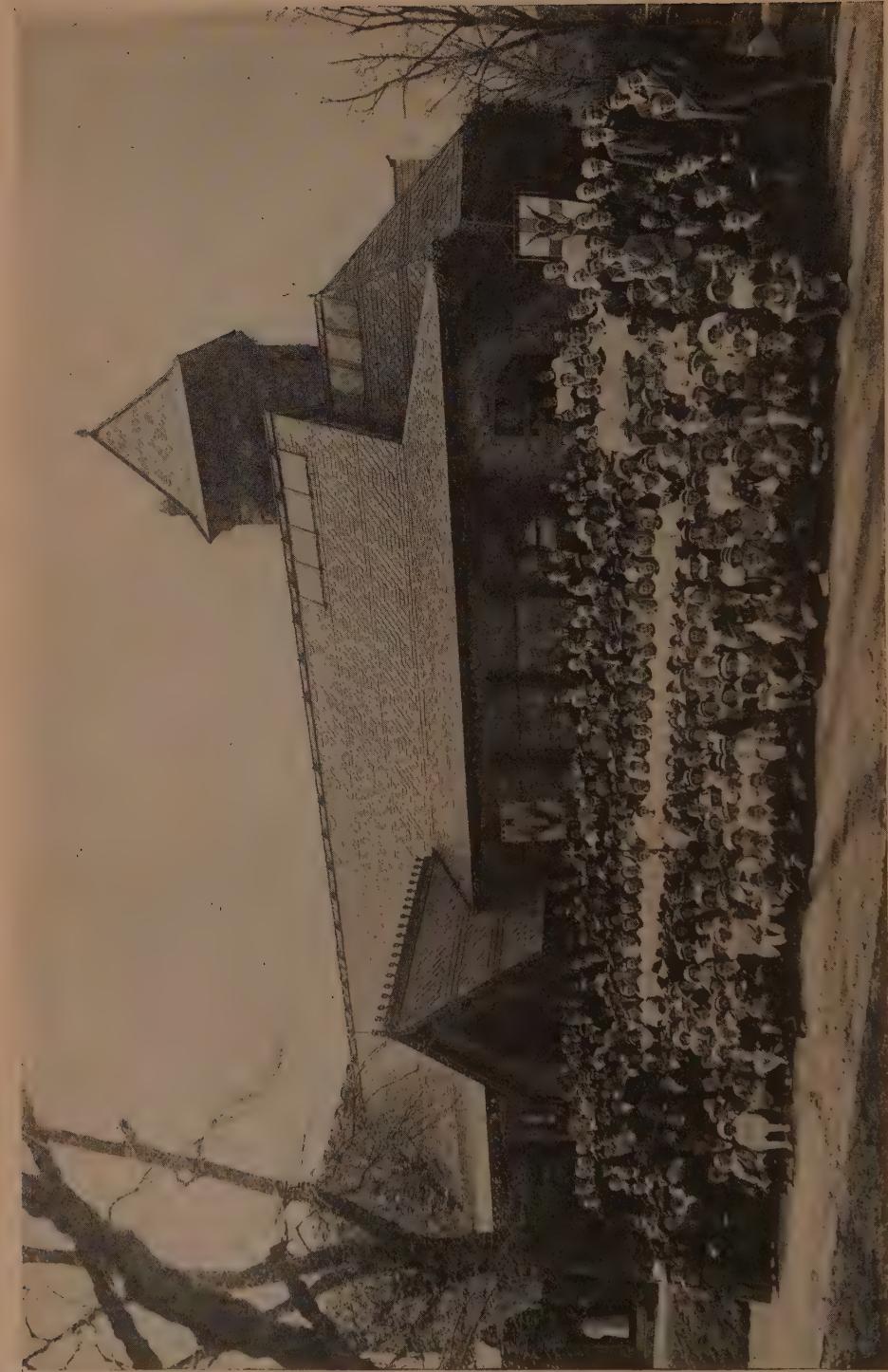
Many interesting letters and pictures are coming to us about the methods used in raising the Sunday-school offering. Some of these we will share with our readers.

THE rector of Grace Church, Anderson, S. C., sends this clipping from a local paper: "Easter was a great day for the Sunday-school of Grace Church. At a beautiful festival the children presented their Lenten offering which was the best in the history of Grace Church. All during Lent the children worked for their mite boxes and on Easter they brought them to be presented at their annual festival. The Sunday-school marched into the church carrying new banners and with flowers in their hands for the large cross which was made as the boxes were presented. Together with the offering from the Bible class the Sunday-school gave between \$90 and \$95. This offering is one of the best ever made by a Sunday-school on Easter, and is the

record for the Diocese of South Carolina." He adds, by way of explanation: "We have only about thirty children in the Sunday-school and about ten in the Bible class, and the adults contributed only about \$15. It was the work of the children."

On another page appears a picture of St. Timothy's Sunday-school, Roxborough, Philadelphia, Pa. In describing the picture, the rector uses the following words:

"The community is far from wealthy. Many of its members work in iron and woolen mills. The Sunday-school, like the mills, believes in an output. Hard, steady, faithful work this season has produced \$1,214. Of this \$350 is designated for Bishop Capers' work in West Texas, and \$350 for Nanchang,



THE SUNDAY SCHOOL OF ST. TIMOTHY'S CHURCH, ROXBOROUGH, PA.

China, in care of the Rev. Amos Goddard. The rest goes for General Missions. This practice of securing 'designated' offerings has done much to stimulate missionary interest. We get in touch with our missionaries, sometimes by personal visits, always by letter and photograph. A photograph, 'Coming out of Church in Nanchang,' will hang as a trophy in the Parish House side by side with this one. It means much to bring the work and the workers together as personal and human. To work for so many impersonal dollars as an abstract apportionment is not calculated to create enthusiasm.

"The personal touch got into the picture without design. At the extreme left in the doorway stand Dr. Yoh and Miss Higgins; they had come to church (a church service is part of the Sunday-school session at St. Timothy's) and the camera caught them just before the service started. Dr. Yoh is a graduate of the Canton Medical College; she comes from St. James's Hospital, Anking, to get a year of American experience in St. Timothy's Hospital, an institution independent of the Church but founded by it. Miss Higgins used to be a trained nurse at the hospital; she is now back on furlough from Wuchang. St. Timothy's Church, you see, catches them going and coming.

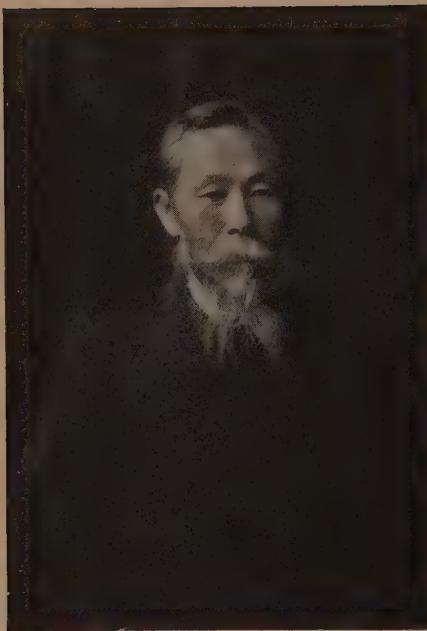
"Near the extreme right of the picture may be seen a colored man, William Henry James. He is the charter member of the group. As a boy in the employ of the late Mr. and Mrs. D. Rodney King, James opened the door of a private home for a group of Sunday-school children on the first Sunday in Ad-

vent, 1859, and was himself enrolled as a scholar; he has been a faithful communicant almost as long. This Sunday-school soon grew into a church. The church still counts on the school and works through it for most of its missionary accomplishment.

The little lad of five years whose picture appears on this page is a member of the primary class in Christ Church, Greenwich, Conn. He led the entire Sunday-school in the amount of his offering, his box containing \$7.26. The majority of this he had earned by making and selling cookies. Of course, he was too small to do without help, but the largest amount of the work he insisted upon doing himself. He also disposed of ten copies of THE SPIRIT OF MISSIONS.

It is too early even to hazard a guess at the amount of the Children's Offering, but if interest and enthusiasm is a fair criterion we may reasonably look for an increase over previous years.





Y. OKUBO



K. ICHIKAWA

FOUR JAPANESE WHO HAVE TAUGHT

COMMENCEMENT AT ST. PAUL'S, TOKYO

By the Rev. J. Armistead Welbourn

TO us in Tokyo there is nothing particularly new and startling about commencement at St. Paul's. The faces of the graduates are of course different, and there is a new speaker each year, but otherwise things are much the same.

To a visiting Churchman from America, however, it would all be strange, and very different from everything associated with commencements at home.

The assembly hall is simple, but has been furnished up a bit for the occasion and looks at least clean and neat. There are the rows of black-haired, black-eyed boys, all in their blue uniforms, worn for the last time. At one side are the teachers in the dignity of

frock coat or ceremonial silk clothes. Upon the stage sit the distinguished visitors, the higher dignitaries of the school, the Bishop, and Dr. Motoda, the head master, in doctor's gown. As Dr. Motoda is head of the school in Japanese law, he presides. At one corner of the stage stands the school flag of stiff purple silk, with the school insignia, the character "Rikkyo," enclosed in a big cherry blossom, embroidered in gold. "Rikkyo" you may translate "established on religion," and is the name of the college in Japanese.

One misses the throng of admiring relatives and especially the girls, for there is not one in sight. Japanese young men have nothing to do with female society, or at least they are not



T. KUBOTA



K. ASAGKOSHI

C. PAUL'S SCHOOL FOR TWENTY-FIVE YEARS

supposed to. There is none of the lightness and gaiety we expect on such an occasion, and I often tell the Japanese that commencements here remind me more of a funeral than anything else. Such solemnity! Everybody as stiff as soldiers on parade, and never a smile from any one! I suppose the reason is that a commencement is a "ceremony," and as such must be carried on in proper ceremonial style.

The program varies little from year to year. The national anthem is first sung, and then come the announcements.

In the high school department there have been this past session 572 pupils and 33 teachers. The graduates numbered 93, making 1,159 in all up to date. The college department has had 108 students, of which number fifteen graduated, and this makes the total number of graduates ninety. A majority of these have entered the Divinity School. Two Chinese young

men were among the graduates, being the first in the regular course.

The students are next given their diplomas and prizes, one boy representing the class. These are received in semi-military, semi-Japanese style: a stiff bow, three steps forward, another bow on the receiving the diploma, three steps back, and a third bow to finish off with.

There followed this year an interesting address by Prof. Anesaki, of the Imperial University, recently exchange professor at Harvard. He especially urged the young men to preserve the scientific and investigating spirit through life. The advice is timely, for it is well known that the Japanese young men often give up their reading after graduation. Afterwards there were the usual farewell addresses, one by a high-school graduate, in formal Japanese style, and one by a college graduate in English.

After a short interval there was held

this year a meeting of congratulation and commemoration in honor of four teachers who have been in the high school for twenty-five years.

After an address by Dr. Motoda there were greetings read from the Minister of Education, the Mayor, the head of the ward, a few words from the Bishop, representing the Mission, and one or two short speeches by former students, now themselves teachers, while an address was delivered by Mr. Tamon Maeda. Mr. Maeda graduated in 1902, was later an honor graduate of the Imperial University, and is now a high official in the Home Office. A quite large sum of money, mostly contributed by the alumni, was presented to the four teachers, and the exercises closed with the singing of the school song by the boys.

On the evening of that day, being March 16, was held the annual alumni banquet, when there was a gathering of more than 100, consisting of alumni, teachers and officials of the school. Mr. Gardiner and other former teachers were also honored guests. Such dinners in Japan nowadays are usually held in a foreign hotel and everything is in foreign style, even to the after-dinner speeches, called here "table-speech." Dr. Sugiura was toastmaster, and speeches were made by various graduates, all in honor of the four teachers. Rev. J. Hubard Lloyd, acting president, also spoke, emphasizing the Christian principles on which the school was founded.

Such occasions as these bring together many graduates of the old St. Paul's, as well as more recent graduates of the college, and mark the first appearance of the new college graduates among the alumni.

St. Paul's has reason to be proud of its old boys. Many of them are clergymen, some have connection with the

mission as teachers or officials of the Church, while others are becoming prominent as government officials or in business circles.

A few days after the commencement the annual entertainment of the college English Speaking Society was held in the school assembly hall. Such entertainments are common in all colleges in Tokyo. There were two speeches, good long ones, all committed to memory, and three plays. One of these was a short classical Japanese one, translated into English, but acted in the Japanese way and with the proper and beautiful costumes. This was, I believe, the first time such a play has been given in English. Then there were Yeats' "The Hour Glass" and the court scene from "The Merchant of Venice," the costumes for the latter being borrowed from the Foreigners' Amateur Dramatic Club. Despite the fact that these plays came so soon after examinations, they were creditably performed and gave much amusement to large audiences.

The Rev. Amos Ross of South Dakota, in sending the gifts of some Indians to the One Day's Income Fund, speaks of Louisa Red Horse, who sent a dollar:

MRS. RED HORSE She was Widow Ten years—When I come to Pine Ridge in 1880,—Mr. Red Horse Is One of the First With his family they come in to the church and they were Baptize. Mr. Red Horse One of the first as delegates from Pine Ridge mission. He was sick 18 years on the bed. He was Wonderful Remembrance of Prayer Book. He could say without book All in the Morning and Evening Prayer. also in the whole in Holy Week Lessons. Mrs. red horse she do not know Where she would make earn money Though always Glad to do offering. St. Mark 12:43. St. Luke 21:2-3.

I Thought it time for me to speak of these good Indians.



PART OF THE EASTER CONGREGATION AT ROSWELL, N. M.

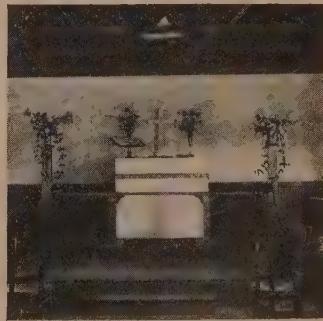
HOW IT LOOKS TO A NEWCOMER

By the Rev. Edward S. Doan

ON January 4th, after a five months' fight with the asthma, I left Louisville, Ky., with my twelve-year-old son for the far Southwest. We arrived in El Paso, Texas, on the 6th, and were met by the genial and faithful rector of St. Clement's, the Rev. Henry Easter. We felt at once the effect of the wonderful climate, a climate where the sunshine gets into your system and where germs of various kinds find it hard to thrive. The asthma left me immediately, and after a five weeks' visit in that wonderful

city I was fortunate in getting an appointment by Bishop Howden of New Mexico, at Roswell, N. M.

Here we have the same delightful climate as they have in El Paso, and Roswell is a thriving, progressive town of about 10,000 population. We have a good congregation of devoted Church people and a small stone church. Some day we must have a larger church building, and we have the lot for that purpose. We also have a lot for a rectory. The missionary is now obliged to pay rent out of his stipend, but



THE EXTERIOR AND INTERIOR OF ST. PAUL'S MISSION, ARTESIA, N. M.

hopes to start a fund for a rectory this coming fall. The Bishop has offered us \$100 for that purpose. If we can raise \$1,000 the Bishop will be able to finance the matter for us. A rectory on our church property would go a long way to strengthen the work here.

We are about 250 miles from the border, but since our most excellent Battery A has been called to the front, we have the honor of knowing that about ten of our men are serving their country at Columbus, N. M. Our choir master and the secretary of our Sunday-school are

among those at the front. We miss these men, all of them, and we pray that they will return to us and to their homes in safety.

I also have charge of the work at Artesia, N. M. Here we have about ten faithful families and a neat little frame church. Artesia is about fifty miles south of Roswell. The accompanying photograph was taken on Easter morning at Roswell and represents about half the congregation that attended the 11 A. M. service. There were 117 at that service, and about fifty persons had to be turned away.

NEWS AND NOTES

THE Church Training and Deaconess House of Philadelphia, is sending one member of the class of 1913, six of the class of 1916, and two special students of this year to the mission field this summer. Miss Mabel Sibson, after graduating in 1913, entered the Pennsylvania Hospital for the full course of training as a nurse; she will graduate from there the last of June and expects to sail for China in August; she will be thoroughly equipped for her work in the Church General Hospital, Wuchang, which is under the direction of Dr. John MacWillie. Miss Alice Gregg, of the class of 1916, who is from South Carolina, is a student volunteer and was sent to Philadelphia for training by the Woman's Auxiliary of that diocese; she is to go as their representative to the diocese of Anking. Miss Ellen Yung Tsung Koo, also of the class of 1916, is to return to her position as teacher at St. Hilda's, Wuchang. Miss Marietta Ambler, who has been a special student for the past year, is to go to the diocese of Kyoto, Japan. Four go to Alaska: Miss Bessie B. Blacknall, Miss Gertrude A. Sterne and Miss Eleanor J. Ridgway all of the class of

1916, and Miss Grace I. Sutherland. Miss Blacknall is to go to Nenana to assist Miss Wright; Miss Sterne responded to Mr. Chapman's urgent call for a teacher at Anvik; Miss Ridgway gave up the three years' training as a nurse which she was to enter upon at the Pennsylvania Hospital this fall, to take Deaconess Mills's place at St. John's-in-the-Wilderness, and Miss Sutherland gave up her course at this school at the end of her junior year, to take Miss Parmelee's place as teacher at Nenana; if she can gain the consent of the Board of Missions she hopes to complete her second year's course here when she comes "out" for her first furlough. Miss Elizabeth Bowen, the sixth member of the class of 1916, is to work in the mountains of Southern Virginia. With the mission field in view, Miss Nellie W. Landon and Miss Myrtle Rose, also graduates of this year, are entering upon the full training for nurses; at the completion of this course Miss Landon wishes to go to Africa, and Miss Rose to Alaska. Miss Beatrice Nuneviller, who expects to complete her three years' course at the Episcopal Hospital in December, has been

accepted for work in the new Hospital at Fort Yukon next year. Miss Nuneviller is a graduate of the class of 1913.



THE ladies of St. Luke's Church, Montclair, have raised \$2,000 to endow two beds in St. Luke's International Hospital, Tokyo. Meanwhile the parish has been paying its apportionment and the Sunday-school has sent in the largest Easter Offering as yet received from any school in either the Newark or New York dioceses.



REV. HUDSON STUCK, D.D., Archdeacon of Alaska, who has been speaking lately in Boston and vicinity, was recently elected Professor of Ecclesiastical History in the University of the South, Sewanee, Tenn., by the Board of Regents. The Archdeacon felt himself obliged to decline the election. He expects to return to Alaska in the summer.



ON Tuesday, May 23, in St. Paul's Memorial Chapel, Lawrenceville, Va., the Rev. J. Alvin Russell was advanced to the priesthood by Bishop Tucker, of Southern Virginia. The Rev. Mr. Russell is the eldest son of Archdeacon Russell, principal of St. Paul's Normal and Industrial School.



IN our April number appeared a letter from a traveller who visited our Chinese church in Honolulu. It was one of the most vivid and interesting which we have recently printed, but it contained one unfortunate slip which should be corrected. The letter quoted the bishop's wife as saying that the Chinese church had been built entirely by the congregation itself. In regard to this Mrs. Restarick writes: "The lady is in error. I could not have said this because it is not true. St. Peter's is a comparatively expensive structure, costing \$23,000. The

land cost \$14,000. While it is true that the Chinese gave generously and with self-sacrifice, they also had substantial help from outside the islands."



FOR more than four years the diocese of Pittsburgh has supported a worker among Jews at the New Covenant Mission in the person of Miss Maude Smith, a Churchwoman. Recently she was married to Mr. John L. Zacker, a Churchman, and another worker added to the Mission. This gives us two of our Church people who are in constant touch with the work, although we are supporting but one. Through their earnest efforts inquiries are coming for baptism. The support of this Mission worker has come through private contributions and the Good Friday offerings.



TRINITY Sunday-school, of Little Rock, Ark., whose superintendent is Major P. K. Roots, father of the Bishop of Hankow, has sent \$50 to furnish the "Major P. K. Roots Room" in the new Church General Hospital at Wuchang. It was in this school that Bishop Roots received his initial religious training.



ST. PAUL'S Normal and Industrial School for Negroes, at Lawrenceville, Va., has closed another successful year. Its twenty-eighth annual commencement took place May 21-24. As usual, the exercises took a thoroughly practical turn. They consisted largely of demonstrations in tailoring, carpentry, dressmaking, masonry, etc. There were also addresses on technical matters connected with the building trades. The presence of an unusual number of white friends emphasized the hearty endorsement which is given to the sane and constructive work being done at St. Paul's. Twenty-one graduates received diplomas and twenty-three were given trade certificates.

THE annual convention of the Brotherhood of St. Andrew will be held this year in Cleveland, O., October 4-8. This immediately precedes the General Convention. As the latter gathering will be held in St. Louis, doubtless many eastern Churchmen will plan to stop over at Cleveland and avail themselves of the opportunity to attend the Brotherhood convention.



MISS ANNETTE B. RICHMOND, for eighteen years a missionary in the District of Shanghai, has, for reasons of health, retired from the work and returned to this country. Miss Richmond was the author of a book entitled "The American Church in China," published in 1907.



ON the second Sunday after Easter, eleven Sunday-schools of the Nippon Sei Ko Kwai (the Holy Catholic Church in Japan), gathered in Holy Trinity Cathedral, Tokyo, to present their Lenten Offering. In spite of the storm of wind and rain which enveloped the city, the seating capacity (450) of the church was severely taxed. Bishop Tucker of Kyoto was in the chancel and told the children many interesting incidents of a recent visit which he had made to Formosa. Formosa is the mission field to which the Church in Japan devotes its offerings. The children entered with fine spirit into the entire service; their picturesque garments made the scene most attractive. Deputations from each Sunday-school went forward to the chancel and presented the offer-

ings, which amounted to 70 yen (about \$35). This being mostly in copper *sen*, was of an imposing solidity.



The following letter from Archdeacon Windiate of Tennessee will certainly awaken the sympathetic interest of our readers, and we hope that it may also stimulate a willingness to assist the mission work at Monterey in the very serious disaster by which it has been overtaken.

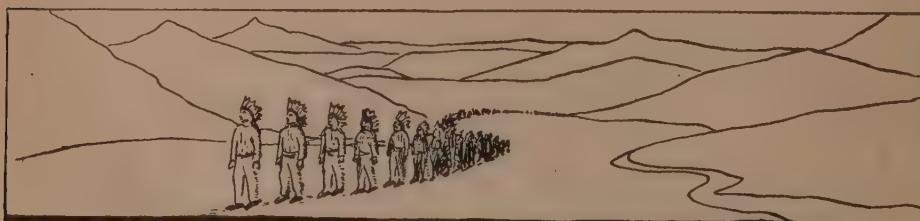
I am grieved to announce to you that St. Raphael's House and Hospital for Social Workers, Missionaries and Postulants, in the Tennessee Mountains, in which you were so kindly interested, has burned to the ground, and one student gave up his life in the fire. Our large household are destitute, completely, and need help. We are living in some outbuildings for shelter until we can put up a building to carry on the work. Will you kindly give notice of our needs? Send to me at St. Raphael's House, Monterey, Tenn.

THOMAS D. WINDIATE.

Our needs—Groceries, bedding, hospital supplies, new and old clothing, kitchen and household supplies, towels, etc., roofing, screening—and money to rebuild.



A "MILE of Indian Pennies" was collected by the children of Maryland and their friends, as a special Easter offering to the Indian work in Alaska. We happened to notice that the Indian penny is not marked "In God we trust" so we set apart our Indian pennies to support God's work among the Indians, so that they too may trust Him. When you see an Indian penny think of it and make the procession two miles long.



WHAT OTHERS ARE DOING

THE following letter, received by a missionary in South India, is typical of the mass movements towards Christianity: "Sir: We have been idolaters in accordance with our ancient custom. Now we have understood that there is no use in such worship, and have, therefore, resolved to turn to Christ. There is no mission working in this region. The Roman Catholics have visited us, but we have heard that there are some defects in their religion. We are farmers. We are very desirous of believing in the Lord Jesus Christ. We therefore beg you to come to us and to preach to us (the helpless children of the devil) the Good Tidings, and turn us to the way of salvation. Hoping you will send us a comforting promise. Signed by or on behalf of all the adult inhabitants of Ponnamanda."

*

QUAKERS report that the year 1915 marked a new epoch in the history of their church in America. "The evidences of revival have been manifest in more than one way, and apparently there is an enlarging purpose to pull away from the provincial and seek larger fields of activity. . . . No less significant is a noticeable tendency to get back to the first principles of Quakerism in so far as they personate the realities of the Christian faith."

*

A SERIES of lesson leaflets, containing simple instruction in the requirements for citizenship, have been issued in English by the National Americanization Committee. These were designed for distribution by industries, through pay envelopes. It is hoped that industries will co-operate by issuing these not only in English, but in all the foreign languages represented by their workmen.

FIRST of its kind in America, a new Rabbinical College, or Jewish theological seminary, was lately dedicated in New York City. It will train boys up from childhood to the time of their ordination as rabbis. It has at the outset fifty young men who are almost ready for graduation, and two hundred school children who are learning the Hebrew alphabet. Rabbis from all parts of the country were present at the dedication.

*

THE Japan Methodist Church was organized as an independent body eight years ago, and it now has one hundred and forty-five ordained ministers and fourteen thousand members.

*

THE Moody Bible Institute of Chicago, whose doors will be open all summer down to about the middle of August, is planning special summer work for school teachers, pastors, evangelists and theological students who have long vacations, and also for missionaries on furlough. The instruction will be entirely free and information will be sent on application. An advanced course for evangelistic players and singers also is announced for which a small fee is charged. There are 996 students in the day and evening classes this term, 678 of whom are in residence.

*

M. SAMUEL MATHER, a Churchman of Cleveland, two years ago supplied the funds for the erection in Shanghai of a Y. M. C. A. building for boys. Word has come to the Y. M. C. A. Cleveland headquarters that the building, the first of the kind in China, and costing, with equipment, \$60,000, has recently been opened, the membership being 900.

AMEN'S Bible Class in Indianapolis raised \$1,000 to support its missionary on the foreign field, and did it in ten minutes. Twelve hundred dollars are in sight, and no member of the class gave more than \$52.



THE Japan Sunday-school Association was organized seven years ago; it now affiliates over 1,600 schools, with an enrolment of over 100,000. About twenty books for teachers and workers have already been written in Japanese, or translated.



DURING the year just passed the circulation of Bibles published by the British and Foreign Bible Society for the first time exceeded ten million copies. This is an increase of more than 1,200,000 copies, and the distribution was as follows: Germany and Austria, 1,000,000; Russian, 750,000; India and Ceylon, 1,191,000; Japan, 340,000; Korea, 755,000; China, 2,660,000. During the year nine new versions have been completed, making a total of 487.



ABOUT ninety thousand is the present population of the Fiji islands. Of these, over eighty-three thousand are reported to be adherents of the Methodist Church. Their missionary contributions for the past year amounted to \$53,000. Of the two hundred and fifty islands forming the Fiji group, only about eighty are inhabited. Missionary work was begun on one of the smaller islands in 1835.



JAMES CHALMERS once said: "I have had twenty-one years' experience among the South Sea Islanders, and for at least nine years of my life I have lived with the savages of New Guinea. I have seen the semi-civilized; I have lived with the Christian native; I have lived, dined and slept with the cannibal. But I have never

yet met a single man or woman, or a single people that civilization without Christianity has civilized. Wherever there has been the slightest spark of civilized life in the Southern Seas, it has been because the Gospel has been preached there; and wherever you find in the island of New Guinea a friendly people, or a people that will welcome you, there the missionaries of the Cross have been preaching Christ."



THE First Presbyterian Church of Bloomfield, N. J., known as the "Old First," celebrated, on October 17 and 18, the centennial of the organization of its Sunday-school. Few Sunday-schools in this country have an unbroken record since 1815.



THREE magazines are published on the Pacific coast which have for their object the propagation of the Buddhist religion. There are sixty-two Buddhist temples in the United States for the Chinese and thirteen for the Japanese.



TWO years ago in a mountain village in the Island of Hainan, China, where the missionary visited, there was not a Christian; now every one in the village is a believer. They built their church with their own hands out of the material found on the mountainside. The sides of the chapel are made of bamboo poles covered with red clay. The roof is made of bamboo poles covered with fan palms. The inside walls are covered with Bible pictures and Scripture texts. The chapel is filled every night with faithful followers of Christ.



THE collections or offerings in all the nine hundred churches of Philadelphia on a recent Sunday did not equal the \$137,000 paid to see the Harvard-Yale football game, although the congregations numbered ten times as many as the football spectators.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Extract from letter of Rev. Frank N. Cockcroft from Lahaina, Hawaii, dated April 23, 1916.

WE are happy this Easter afternoon because our little Sunday-school, composed of about fifty poor children, has just given \$90.00 for its Lenten Offering.

The children are nearly all natives, with a few part Chinese, and the money has been earned by self denial of various kinds. Some boys have shined shoes, others have given up the picture show, etc.



Mr. Peter Richards, a staunch old Churchman of Lodi, Wisconsin, writes to us as follows:

EIGHTY years ago my father took THE SPIRIT OF MISSIONS, and I carried it home from the post-office as long as he lived. I then had to stop it, for the rest of the family became Roman Catholics very soon after, and did not want it. The home was broken up and I set about getting a home of my own. This done, I subscribed for THE SPIRIT OF MISSIONS. This was after Dr. Twing took control and inaugurated improvements. I made a partial canvass of Grace Parish, Madison, Wis., and sent in a number of subscriptions. Since that time I have had the magazine continuously.



One of our missionaries at Sagada, P. I., writing on May 5, 1916, tells the following story:

YESTERDAY, before noon, a boy came to the hospital, with a tiny baby tied in a blanket around his neck, and said he wanted to leave it here. His mother had borne twins about ten days ago, and this was the one they did not want. Mrs. Tryon came running up the hill to me, bringing boy and baby, to know what she should do. I said we would keep it in the school if she would be willing to prepare the bottles. The girls were just coming in for the crochet class, and I told them about it and showed them

the baby, and they were delighted, fairly jumped up and down with joy at the thought, but Mrs. Tryon said that she would keep it for some days at least. It is a tiny thing, wrapped in a blanket, and it only weighs five pounds. The girls say it is the Igorot custom if twins arrive to kill one; one is a real baby, and the other is an *anito* baby; so the mother chooses one, and the other is killed. This poor wee scrap of a girl baby was the one to be killed; but the wife of Hono told them to bring it to us, not to kill it. It is from Alab parents. Mrs. Tryon is quite delighted to play with it, and says she is going to keep it; all the girls want it in their school. It will be baptized to-morrow or Sunday.



Our missionary at Changsha, the Rev. Walworth Tyng, writes as follows concerning our newly-consecrated Trinity Church there:

ASIDE from the cathedral of the Church of England mission in Shantung I know of no other stone church in China. Ours is a splendid parish church, seating, according to how close we crowd, from 700 to 1,000 people.

Our Chinese staff has been increased by a new deacon, preparing to go to the out-station at Changteh. Our staff now numbers three Chinese clergy, two trained and one untrained catechist, a Bible-woman and ten school-teachers.

With the enlarged church and increased staff we were never in a better position for aggressive work. But the political situation makes this difficult. An outbreak was recently put down in the city. Now soldiers with fixed bayonets block the streets to all passers at night, at first after 7 p. m., now after 9 p. m. The special evangelistic campaign which we had planned at the church consecration

had to be given up. In our regular work we are resuming evening Bible classes in the face of some difficulties. Our customary preaching to the heathen in the evening is impossible, so we are doing the next best thing, preaching afternoons. In school work, the country students fear to travel to the cities. So our boys' boarding school, though it has not suffered as much as the government schools, is yet short in its enrolment by twenty-five per cent. Lastly, a good number of the well-to-do women, including some of our members, have removed to Shanghai. So the present order in our work can be little more than half-speed ahead.

The most notable growth in Changsha in the past year was the increase in our adult Bible class work from an enrolment of 81 to 173 (last term). In a heathen land no work could be more important than this of intensive instruction.

Again, all our work was formerly on our own compound. This year we took a leaf from the book of the early Christian Church. The success of the household churches under St. Paul suggested to us household Bible classes. We easily induced two earnest and influential families each to open a class for us to teach in their homes. Influential people, unless their hearts have been touched, fear at first to go openly to a church. But the household Bible class proves an admirable bridge to reach such people through their friends. Nearly twenty people, most of them teachers in important government schools, were thus instructed. We also teach two other classes off the compound. I have been leading the School Bible class of the Hunan-Yale Medical School, and one of our deacons takes the large Bible class for student nurses at the Red Cross Hospital across the city. Under present disturbed conditions this involves spending the night at the hospital.

An Indian layman in South Dakota writes us a letter telling of the efforts of a little band to help themselves and others by building a modest chapel. He says:

DURING the last winter the women in our neighborhood, as well as myself, have gotten up a sewing society, in which all of the members work faithfully and cheerfully. The members of the guild got so interested in carrying on the good work that finally I took two of the officers of the Sewing Society and had a nice talk with the missionary-in-charge, Rev. A. B. Clark, asking him to grant us a chapel or church in our neighborhood, which he did with a glad heart and encouraged us in trying to spread Christ's Kingdom. He gave me a contribution paper to show to many of our friends for money to help build the Church of the Holy Spirit, so this church will be built in the eastern end of Todd County, along the pretty valley of what is called Antelope Creek.

My dear readers of THE SPIRIT OF MISSIONS, the women working for the Church of the Holy Spirit are looking for any help that might come to us to build the Church of the Holy Spirit the coming summer and fall of 1916. We are Indians and have always helped the Church along in South Dakota and elsewhere.

I remain, as ever, a faithful member of the True Church.

GEORGE DECORY,
Box 92, Mission,
Todd Co., S. D.

*

The Rev. W. W. Reese, of Salt Lake City, Utah, writes concerning the death and burial of Mrs. Hersey. She shared to the fullest the labors of her self-denying husband.

MRS. RUBY HERSEY, the wife of our missionary to the Indians on the Ute reservation, died in Saint Mark's Hospital, Salt Lake City, on May 12th. She had served as matron of the girl's school on the Hopi reservation in Arizona, and for the last eighteen years lived at Randlett, Utah, where the government for-

merly conducted an Indian school. Mrs. Hersey lived and worked every day to make the Christ-life known to and appreciated by the Indians; her funeral attested her success.

The last sixty of the 400 miles from Salt Lake City into the reservation were made on Sunday in an automobile stage-line truck, with the passengers sitting upon the casket, and with the baggage, parcels post and a crated goat making up a heavy load. At 10 o'clock on Tuesday morning; an hour before the service, the bell in the tower of the Church of the Holy Spirit was rung. The long peals of the bell rolled up the valley to Fort Duchesne on the west, and down to Ouray on the east. The Utes, who had camped the night before at a respectable distance from the church, came quickly to the house, some in wagons, some on horse-back, and many a-foot. Many of the women carried papooses upon their backs. The braids of both men and women were tightly plaited and tied with gay ribbons. Flaming red and glowing yellow handkerchiefs were bound over the head and ears and knotted under the chin. All wore the brightest and best attire they had. Without knocking they entered the house, each one saying: "Me see Mrs. Hersey." Many of them had gathered the spring flowers from the mountains they passed over, and dropped them on the casket. Tears stood upon their bronze faces. The women and children uttered a low rhythmic moan. The rectory was soon filled with Indians. Each newcomer would softly and feelingly grasp the hand of each one present, showing they were under deep emotion. Jim Capota, an Indian whose hair is streaked with gray, and who was confirmed last year, looked long on the face of the dead, and said slowly—"She like my mother. Always good to me. She smile-sleep! She glad." This was a good Indian's sincere tribute to a woman who had worked hard and long for his people.

McCune, the chief medicine man of the Utes, lived thirty miles away and was late coming. He was drying his eyes as he approached the rectory. His wife and daughter kept their heads bowed and their faces covered. Their grief was unmistakable. When McCune came to the husband and children of the dead wife and mother, he put his hand upon his breast and said: "Utes all sick today. Hurts here. Utes much sick."

When the casket was borne from the rectory to the church the Indians, with their native modesty, made up the rear of the procession. Old warriors, now leading their grandchildren by the hand, were sorrowing attendants upon a Christian funeral. A little more than a generation ago these same men were participants in the massacre, at Meeker, Colorado, of white settlers and soldiers, whom they attempted to drive from their lands. A new heart has come into these people; the Church has had a large part in their remaking.

Mrs. Hersey had given nearly half of her years to rendering service amongst them. In a rural community a person's virtues stand out; so do their faults. Indians have a keener sense for discerning qualities of heart than white people. Their judgment of character is unerring. They utterly reject and ignore those who live beneath their profession. Mrs. Hersey they all loved. They came to her with their needs. She was ever ready, day and night, to go with them whither they called. Now a part of their life was being laid away, and they knew it. To the end—until the grave was filled and rounded off—they silently and sadly watched while her place in the church yard was finished, with Mary Elizabeth Yellow Crow on one side, and Cynthia Lee, "the beloved wife of Stanley Bullethead" on the other. In the years to come the Utes will date their events from the "moon" when Mrs. Hersey died.

LETTER TO THE EDITOR

MORE ABOUT MARYLAND

To the Editor of THE SPIRIT OF MISSIONS:

Dear Sir:—Mr. Lawrence C. Wroth signed his letter in your May issue as Historiographer of the Diocese of Maryland. It is therefore to be inferred, when speaking of the Diocese of Maryland, he speaks with some knowledge of the subject—an inference he no doubt intended us to draw. But the events we are discussing happened a century before the Diocese of Maryland existed, and, therefore, he might as well have signed himself Historiographer of Oklahoma or Honolulu, so far as we are assured thereby of any special knowledge of early Maryland history.

Unfortunately, Mr. Wroth's article abounds in such indefinite statements that we are led to believe he has no such special knowledge at all. He speaks, for example, of "pro-Calvert and anti-Calvert interpretations." To whose "interpretations" does he refer? I would be glad to be referred to the authorities he has in mind. He says that some people are unable to see anything good in the Roman Catholic Lord Proprietors (*sic*) of Maryland. Again I would be glad to have names. Speaking, however, for myself, I am glad to say that my sympathies are on the side of the "Roman Catholic Lord Proprietors" (*sic*) of Maryland. The Lords Proprietary were clear-headed business men (Cecilius especially), who were bitterly opposed by the Jesuits in their Province; who were endangering thereby the financial profits of the Maryland adventure. He further speaks of those who attempt to minimize the importance of the Calvert "policies." No doubt he will be glad to learn that I am not one of these. The Calverts proposed to make their splendid patrimony a success, and so far as I know this was their only policy, and it was entirely a reasonable one.

But the concluding paragraph of Mr. Wroth's letter is, from any point of view, an extraordinary production. No wonder he has fallen into error. That paragraph shows his authorities. They are Dr. Francis L. Hawke's "Contributions to the Ecclesiastical History of the United States," and Dr. Gambrall's "Church Life in Colonial Maryland!" But surely Mr. Wroth knows that Dr. Hawke's book was written in 1838, nearly four-score years ago, and that in the meantime Maryland history has been enriched with materials he never saw. And as for Dr. Gambrall's book, which he com-

pares with "other less well-known works by various authors," surely he is not unaware that Dr. Gambrall's book is merely a history of St. James' Parish, Anne Arundel County, as even a cursory glance at the heading of the chapters will show. For example, Chapter V, The Organization of the Parish; Chapter VI, The First Rectorship; Chapter VII, The Parish; Chapter IX, The Second Rectorship, etc. And yet this is the book that Mr. Wroth gravely offers as an authority upon international history of one hundred years before! And this notwithstanding the fact that Dr. Gambrall himself, in his preface, stated that he did not desire his book to be looked upon as a history of the Church in Maryland, since "both the engrossing nature of his parochial duties and the remoteness of his residence from all literary centres would render him unfit for the ambitious plan of the history of the Church in this province."

Mr. Editor, what we are anxious about is truth, and that is all we do care about. We are not "pro-Calvert" or "anti-Calvert," "pro-Roman" or "anti-Roman." The simple facts are these: Maryland history began when an English king gave an English nobleman with an Irish title a princely domain of which a part, but only a part, is the State of Maryland. This magnificent gift was payment for services rendered. The nobleman in question happened to be, for a period of his life, a Roman Catholic (though he began life as a member of the Church of England and was finally buried in old St. Dunstan's Church, London), but the question of religion was never a factor until the Jesuits made it so. When they did so, trouble began, much to the chagrin of the Calverts. From that time to this the Jesuits have been diligently propagating a mythical history of their co-religionists' part in the founding of Maryland. And, alas! many have taken from them all their knowledge of that history.

Yours truly,

C. ERNEST SMITH,
Author of "Religion Under the
Barons of Baltimore."

[The Editor regrets that it is impossible to continue the discussion of this matter in these columns. Interesting and important as questions of local history doubtless are, the contracted space of THE SPIRIT OF MISSIONS forbids our furnishing a forum for their debate.]

How Our Church Came to Our Country

IX. HOW OUR CHURCH CAME TO GEORGIA

By the Rev. James B. Lawrence

I. Colonial, 1733-1782

ON November 17th, 1732, the *Ann*, a galley of two hundred tons, set sail from Gravesend with the first emigrants to the Colony of Georgia. The Rev. Henry Herbert, D.D., with the single purpose of caring for the spiritual needs of the colonists, and without fee or hope of reward, accompanied them on the voyage. On January 13th, 1733, they first sighted land, and on the 20th they landed at Beaufort, S. C. Here they were hospitably entertained until January 30th, when they embarked on a sloop of seventy tons and on five plantation boats for the place where General James Oglethorpe had chosen a site for the new colony. Thus, on

February 12th, 1733, they finally landed at Yamacraw Bluff on the Savannah River, and having offered thanksgiving to God for their prosperous voyage and safe arrival, they set about the work of building what is now the city of Savannah. Dr. Herbert remained three months in the colony, when, on account of illness, he set sail for England. He died on the return voyage and his body rests in its watery grave until that great day when the earth and the sea shall give up their dead.

A site was appointed for a church and a sufficient glebe for the minister. Of the many missionaries who gave their services to the church in Savannah, only one remained any consider-



OLD CHRIST CHURCH, SAVANNAH, GA.

able length of time. Of the others, two did work whose influence lasts to this day.

John Wesley arrived in Savannah in February, 1736, and remained until December, 1737. It was during this time that a Sunday-school was organized under the superintendence of Mr. Delamotte, which—still in operation—is the oldest Sunday-school in the world. It was also during this time that thirty or forty persons met at Wesley's house—a meeting which he afterwards described as the second period in the rise of Methodism.

In December, 1738, the Rev. George Whitefield came to Georgia, the church in Savannah being the only parish he ever had. He devoted most of his time and eloquence to building a home for orphans, which he named "Bethesda" and placed in charge of James Habersham. On March 25th, 1740, Whitefield laid the first brick of the main building. This work absorbed him. He made thirteen voyages across the Atlantic when voyages were dangerous, and ten distinct visits to Georgia, chiefly in the interest of Bethesda. Of a sermon preached in behalf of the home Benjamin Franklin says: "I happened soon after to attend one of his sermons, in the course of which I perceived he intended to finish with a collection, and I silently resolved that he should get nothing from me. I had in my pocket a handful of copper money, three or four silver dollars, and five pistoles of gold. As he proceeded, I began to soften, and concluded to give the copper. Another stroke of oratory made me ashamed of that, and determined me to give the silver; and he finished so admirably that I emptied my pocket wholly into the collector's dish, gold and all."

But the man who in those days devoted the influence of his life to the Church in Savannah, was the Rev. Bartholomew Zouberbuhler. Born in St. Gall, Switzerland, educated in

Charleston, ordained deacon and priest by the Bishop of London, he arrived in Savannah in January, 1746, and remained in charge of the church until his death in December, 1766. It was during this time that the first Christ Church was built. In 1746 President Stephens wrote: "The roof of it is covered with shingles, but as to the sides and ends of it, it remains a skeleton." Finally, on July 7th, 1750, the seventeenth anniversary of the establishment of the first court of judicature in Georgia, and the eighth anniversary of the victory gained by Oglethorpe over the Spaniards at Frederica, the building, "large, beautiful, and commodious" was dedicated to the worship of Almighty God. This building was enlarged in 1766, burned in 1796, rebuilt during the years 1801-1806, and replaced in 1838 by the one which now stands, a memorial to the sacred history of the state.

When, on February 15th, 1736, General Oglethorpe began to build the fort and town of Frederica, St. Simon's Island, as a protection against Spanish aggression, he was accompanied by his secretary and chaplain, the Rev. Charles Wesley, who until his departure in the following July supplied the regiment and inhabitants with the services of the Church. A tabby building with basement, lower and upper stories was built, and in the upper story the services were held. This mission, like those in Savannah and Augusta, was supplied with clergy by the S. P. G. until the close of the Revolution.

It was organized into a parish in 1808 by several planters who had settled on the island for the purpose of cultivating indigo at first, and afterwards the more lucrative crop of cotton. In 1840 the church was greatly in need of repairs; but there was not enough money for doing the work. One day a swarm of bees was found busy about the steeple of the church. Investigation proved that the steeple

was filled with honey. This was sold, and money enough realized to do the necessary repairs. Owing to the suggestion of this incident, the "Bee-Hive Missionary Society" was formed which emulated the busy bee in its work for missions.

After the war between the States this church was given services by faithful lay readers until 1879, when the parish was reorganized by the Rev. A. G. P. Dodge, Jr. This devoted priest and fervent missionary gave his services for the upbuilding of the work until 1898 when he closed his earthly career and generously left an endowment for the continuation of the parish, and also a fund, the income of which has been instrumental in founding and maintaining fully two-thirds of the missions in the diocese of Georgia.

On March 22d, 1916, St. Paul's Church, Augusta, was burned to the ground by a disastrous fire which destroyed a large portion of the city. This irreparable and historic loss is mourned by the entire diocese and the church at large. The church thus destroyed was built in 1819 and took the place of the second building which was finished in 1786. The first St. Paul's was built in 1750 and is best described by the following letter addressed to the Trustees for establishing the Colony of Georgia in America:

"The following Memorial in behalf of the Inhabitants of the Town and Township of Augusta is humbly presented:

"The principal Inhabitants at a General Meeting here, having taken into Consideration the Number of Settlers, and the daily Increase of them, together with the

many Traders and Servants by them employed in the Indian Countries round us (who twice a year reside two months each Time in this Place) the Necessity of a Place of Divine Worship was too evident not to be taken notice of by them, more especially as those People for many Years had quite been Strangers to the Church Service, till lately at the Fort.

"For this therefore, and other Reasons, your humble Servants the Subscribers were appointed by all at the said Meeting, to act in the Nature of a Committee, in collecting Subscriptions, agreeing with proper Workmen, and superintending the building of a Church. Pursuant to the said Resolution, we have collected several sums of Money, and erected a Church, a Plan of which is herewith sent to your Honours; and we believe we may venture to say, that there is no Church so far advanced in the Indian Country as this, and as soon finished. But as Indian Friendship is sometimes precarious, we have built it opposite one of the Curtains of the Fort, that the Guns of the Bastions may secure it, and that it may be a place of retreat for the Inhabitants of the Place in sudden Alarms.

"What we have therefore to beg of your Honours is that you'll be pleas'd to procure for us a Clergyman of the Church of Eng-



THE "BEEHIVE CHURCH" AT FREDERICA



ST. PAUL'S CHURCH, AUGUSTA, GA.



THE RUINS AFTER THE FIRE OF MARCH 22, 1916

land from the Society for Propagation of the Gospel, and a well-qualified one is not only necessary for the Instruction and Edification of the lower Sett of the Inhabitants, but may also in time assist the Religious Work for which that Society was first established, we hope He will be put on a good footing; and we assure your Honours, that our little Mites, and those of several other Subscribers shall not be wanting to make this Place agreeable to such a One.

"We beg also that your Honours will be pleased to grant to the Inhabitants of this Town the Ground on which the Church, the Churchyard, and Avenue leading to it, are, independent of the Commanding Officer of the Fort, excepting in Time of Danger, or in such Manner as your Honours shall think most expedient.

"We have already in some measure experienced the good effects of Divine Service being celebrated in the Officers Room in the Fort by a Layman, as numbers of the Inhabitants have regularly and decently attended every Sunday.

"We have nothing more to ask, unless your Honours are inclined to add some little decorations, viz't: Some glass for the Windows, Pulpit Cloth, Sacramental Ornaments, etc., which will be thankfully accepted, and always gratefully acknowledged by your Honours

Most Obliged, Most Obedient
and Most Humble Servants,

GEO. CADOGAN JAS. CAMPBELL
JOHN RAL DA. DOUGLASS
JAMES FRASER."

"Augusta, April 12th, 1750."

II. Organization, 1783-1840

Thus in Colonial days these three churches—Christ Church, Savannah, Christ Church, Frederica, and St. Paul's Church, Augusta—were founded. They had been supplied with clergy, who, sent out by the Society for the Propagation of the Gospel, owed their allegiance to the Crown of England. Therefore when, on July 21, 1782, British rule came to a close in Georgia, the Church, without clergy and without support, was almost annihilated. Yet the seed sown was not dead, only buried; but it was some time before a fully organized Church was developed.

At a meeting of the Vestry of Christ Church, Savannah, held in December, 1793, we find a resolution passed

"That the 'Book of Common Prayer' of the Protestant Episcopal Church in the United States, ratified by a convention of the said Church and made of force on the 1st October, 1790, be adopted for the present by this Church, subject to such alteration as shall hereafter be agreed by the officiating minister of Christ Church and the Vestry thereof."

Another incident, showing how the Church in Georgia was reaching out toward the organized life of the nation-wide Church, occurred when the Rev. John V. Bartow, rector of Christ Church, Savannah, presented to the General Convention which met May 23, 1811, in Trinity Church, New Haven, a certificate of his appointment to attend the Convention signed by the wardens and vestry of the "Episcopal Church in the city of Savannah, State of Georgia." The Convention passed a resolution stating that the "Protestant Episcopal Church in the State of Georgia, not being organized, and not having, in Convention, acceded to the constitution of the Protestant Episcopal Church in the United States of America, the Rev. Mr. Bartow cannot be admitted a member of this House, but he be allowed the privilege of an honorary seat."

It was not until the 24th of February, 1823, that the Primary Convention of the clergy and laity of Georgia met in St. Paul's Church, Augusta, for organization. Three clergymen were present, the Rev. Edward Matthews, rector of Christ Church, St. Simon's Island, the Rev. Abiel Carter, Rector of Christ Church, Savannah, and the Rev. Hugh Smith, Rector of St. Paul's Church, Augusta. Five lay delegates from Savannah and Augusta were present. Rules of order and a constitution and canons were adopted, and the Convention acceded to the constitution and canons of the Church in the United States. As clerical deputies to the General Convention, the Rev. Edward Matthews, the Rev. Abiel Carter,

and the Rev. Hugh Smith were chosen; the lay deputies were George Jones, Anthony Barclay, and William W. Hazzard.

Only the last-named clerical and the first-named lay deputy attended the session of 1823, at which the Church in the State of Georgia was received into union with the General Convention.

Although the diocese was now organized, there were to be many years before it was to have its own bishop. From 1798 until his death, October 28, 1801, the Rt. Rev. Robert Smith, D.D., Bishop of South Carolina, by correspondence kept in touch with the condition of the Church in Georgia. On April 26, 1815, his successor, Bishop Theodore Dehon, consecrated Christ Church, Savannah (the second building), and confirmed a class of about fifty. This is the first visit of a bishop to Georgia. His successor, Bishop Nathaniel Bowen, gave episcopal aid until the year before his death which took place in 1838. In that year Bishop Jackson Kemper visited Geor-

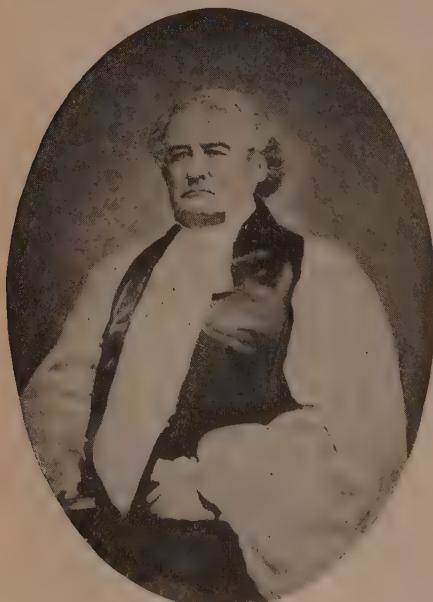
gia, confirmed classes, and consecrated Trinity Church, Columbus.

III. Bishop Elliott, 1841-1866

Several efforts were made to solve the episcopal problem of the diocese. One of these was to have a bishop for the Southwest. Another was to unite Florida, Alabama, and Georgia under the episcopal care of one bishop. But the plans attempted all failed. At last the Convention which met in Grace Church, Clarkesville, May 5, 1840, elected the Rev. Stephen Elliott, Jr., and on February 28, 1841, he was consecrated first Bishop of Georgia. Born in 1806, he was not quite thirty-five years old at the time of his consecration. With the enthusiasm of youth, with splendid poise of mind and body, full of God's grace, and with a heart of oak, he began at once to devote himself to the difficult task before him. With a list of eight clergy, five churches, two missions, and 323 communicants, he undertook to build up the Church in the state largest in area east of the Mississippi.

He devoted much pains to the increase of a native ministry. John James Hunt, who had been made deacon on January 2, 1835, in St. Michael's Church, Charleston, and ordained priest in the same place on November 25, 1836, was the first native Georgian to enter the ministry of this Church. One day he gave a young man a Prayer Book. It was like leaven. The young man, Thomas F. Scott, came into the Church, and finally became the first Bishop of Oregon. Influenced by our beautiful liturgy and by the imposing character of Bishop Elliott, William Bacon Stevens entered the ministry, ultimately to become the fourth Bishop of Pennsylvania. Among many others, special mention should be made of Henry K. Rees, a prince of missionaries, who devoted his entire ministry to the diocese.

Together with the increase of the



BISHOP ELLIOTT

ministry, Christian education occupied a large part of the Bishop's thoughts. The seminary for girls which he founded at Montpelier cost him not only anxious care but his private fortune; and although this school has long been abandoned, there are women yet living who are grateful for the lessons learned and the inspiration received there. Bishop Elliott, with Bishop Otey and Bishop Polk, formed that great triumvirate which founded the University of the South at Sewanee. He was careful for the instruction of the slaves, and St. Stephen's Church, Savannah, was one of the first parishes for colored people in the country.

At the time of Bishop Elliott's death in 1866, the clergy list shows twenty-five clergymen resident in the diocese, ministering to twenty-eight parishes and missions, whose communicants numbered more than 2,000. Bishop Stevens said of him: "His character, like his body, was majestic and symmetrical with manly strength and glory; it was the noble temple of a noble soul. His mind was of large calibre and cultivated with sedulous care. His eloquence was the outburst of a well-stored, well-trained intellect, pouring itself through lips, not wet merely with Castalia's dew, but touched, as by angel hands, with coals from off the Altar."

IV. Later Days

When the War between the States came to an end, there came to an end with it the old ideas, institutions and civilization. Bishop Elliott belonged to the old régime, and when it died he died also. There now dawned upon the South new times, new ideas, a changed condition of things. The times were hard for a quarter of a century. Stipends were difficult to raise, even in the larger congregations, while the missionaries were poorly and irregularly paid. One missionary in a small town ministering to a congre-

gation of sixteen communicants writes in 1873: "The minister would have starved, with his sick family, had it not been for the kind assistance of friends in Christ Church, Savannah, and of Col. W—, of Macon."

It has been seen with what courage Bishop Elliott began his episcopate. It required no less courage for the Rt. Rev. John W. Beckwith, D.D., consecrated second Bishop of Georgia, April 2d, 1868, to face the new conditions which confronted him. His task was to put faith and courage into men and women who were undergoing hard times and being trained in the school of adversity. Well did the new bishop do his work. His wonderful voice, bringing out the full meaning of the services, at once arrested the attention of his hearers. When Bishop Beckwith read, people listened. His oratory in the pulpit attracted large congregations wherever he went, and



BISHOP BECKWITH

the course of his episcopal visitations was like a royal progress.

He continued the work of pushing the church into the smaller towns and villages, while in the larger cities the old parishes grew and new ones were formed, so that when he died, November 23, 1890, the number of communicants in the diocese had more than doubled. One of the distinguishing marks of his episcopate is the foundation of the Appleton Church Home for orphan children, in Macon, which will always be a monument to the greatness of the bishop, and to the liberality of the generous donor whose name it bears.

But we must bring our story to a close with brief mention of men still living. The Rt. Rev. Cleland Kinloch Nelson, D.D., consecrated on February 24th, 1892, as third Bishop of Georgia, developed an episcopate whose chief characteristic is its in-

tense missionary activity. The work in a few years grew to such an extent that it was too much for one bishop. Accordingly, on October 7, 1907, Georgia was divided. Bishop Nelson elected to administer the new diocese, the northern part of the state, and became the first Bishop of Atlanta.

On May 20, 1908, the Rt. Rev. Frederick F. Reese, D.D., was consecrated fourth bishop of the diocese of Georgia, in Christ Church, Savannah, and under his wise administration the great work goes on. In the diocese of Georgia thirty-one clergymen minister to seventy-three parishes and missions with 4,975 communicants; in the diocese of Atlanta thirty-two clergymen minister to sixty parishes and missions, containing 5,466 communicants. Compare these totals with those with which Bishop Elliott began his episcopate in 1841, and see to what success our Church has come in Georgia.

CLASS WORK ON "HOW OUR CHURCH CAME TO GEORGIA"

PREPARATION FOR THE LESSON

THE author of this article has kindly suggested the following books as sources of further information: "A History of Georgia for Use in Schools," by Lawton B. Evans; "A History of Georgia," by Bishop Stevens; "Statistics of the State of Georgia" and "Historical Collections of Georgia" by the Rev. George White. Also the Archives of the S. P. G.

For general background any United States history will give information as to early conditions. Those who have access to Tiffany's "History of the Protestant Episcopal Church in the United States of America," will find in Chapter X. the story of the Colonial Church in Georgia.

THE FIRST FIVE MINUTES

Possible points of contact are: (1) Who ever heard of John Wesley? How many know whether he ever came to America? (2) What state of the Union bears the name of a King of England.

TEACHING THE LESSON

I. Colonial Days.

1. Tell about the first missionary to Georgia?

2. What two famous men followed him?

3. Give the story of the "Bee Hive" Missionary Society.

4. Tell something of St. Paul's Church, Augusta.

II. Organization.

1. What was the state of the Church in Georgia at the close of the Revolution?

2. How did Georgia come in touch with the General Convention?

3. How was the diocese organized?

4. Who took care of it before it had a bishop?

III. Bishop Elliott.

1. Tell something about Bishop Elliott.

2. What well-known men did he bring into the Church?

3. What did he do for education?

4. Give some results of his episcopate.

IV. Later Days.

1. What did the Civil War do to Georgia?

2. Who was the second bishop?

3. What were his chief activities?

4. Name the present dioceses in Georgia, with their bishops.

5. What is the present condition of the Church in the State of Georgia?

THE LITERATURE OF MISSIONS

BOOK REVIEWS

The Children of the Lighthouse. Charles Lincoln White, D.D. Issued by the Council of Women for Home Missions, 124 East Twenty-eighth Street, New York, N. Y. Price, cloth, net 40c (postage extra); paper, net 25c. (postage extra).

The Rev. Dr. White, who last year wrote the children's book entitled "Prince and Uncle Billy" gives us another under the above title. It is issued by the Council of Women for Home Missions and the setting of the story is in Cuba, Mexico and Porto Rico. The book is interesting. Our only question is whether the story is sufficiently vitalizing to carry the evident missionary instruction contained therein, without losing its sense of reality.

Old Spain in New America. Robert McLean and Grace Petrie Williams. Issued by the Council of Women for Home Missions, 124 East Twenty-eighth Street, New York, N. Y. Price, cloth, 50c. net (postage extra); paper, 30c. net (postage extra).

This again is a book dealing with what are commonly called "Latin-American countries." It is intended to fit into the general scheme of study on "The Two Americas." Though, of course, written from a definite Protestant standpoint there is an earnest effort to be fair to Roman Catholic Missions. The preface says, "The Roman Catholic Church did so many wonderful things in the two Americas that it is impossible not to grieve that there should not have been that deeper knowledge of truth that would have laid in this hemisphere the foundation of a spiritual and vital religion. Recognizing the splendid men and women of that communion, we are yet face to face with the fact that its system, left to itself, is one that breeds paralysis." As for the book itself it gives a succinct statement of Spain's civil and religious history in North America and the adjacent islands.

Church Ideals in Education: A Pre-Convention Statement. By The General Board of Religious Education, 289 Fourth Avenue, New York, N. Y. Paper, 50 cts.; cloth, \$1.00.

We compliment the General Board of Religious Education upon this volume. It contains a statement of the aim and organization, the plan and scope, the general policies and ideals of this new Board. It is intended to arouse discussion and stimulate thinking along the line of Church ideals in education, and with this purpose in mind it is issued in advance of the General Convention. The survey of our educational situation is informing to a degree, and the concrete suggestions will be most helpful in stimulating discussion and arriving at adequate conclusions.

The Mission Study Class: Its Message and Method. By Adeline Avery Pilsbry, Educational Department of the Diocese of Pennsylvania, 1916.

In this little book we have a presentation of the method and spirit which have dominated mission study activities in the Diocese of Pennsylvania. It might almost be called a devotional book, and can be recommended most heartily as such to those who wish to catch a breath of the atmosphere in which some are working to extend the Kingdom.

The intimate association between the Pennsylvania workers and their bishop must strike every one as he reads this book—a state of affairs upon which they are deeply to be congratulated.

As one reads the many profoundly devotional passages one sees immediately why and how such great things are accomplished by the mission study leaders in that diocese. Method is, of course, a desideratum, but more important than method or material is real enthusiasm for the Master's cause. The writer is going to recommend it to those who complain of their inability to "get things started," since in many instances what is needed is not a new type of people or better material, but the holy zeal which the author evidences on every page.

If there were any passages on which we would specially comment they are those on diagnosing and prescribing for classes, on pages 98 and 99; on how to keep track of the work, on pages 118 and 119; and on how to conduct a simple pageant on "The Church's Mission to the Nation," on pages 113 to 116. This last matter—the holding of a pageant—is very suggestive; the more so since the writer knows how successful the various pageants were in Pennsylvania.

History of the Diocese of California. The Rev. D. O. Kelley. Published by the Bureau of Information and Supply, 1217 Sacramento Street, San Francisco, Calif. Price, \$2.00.

It is with great pleasure that we welcome this addition to diocesan history. It is our conviction that much of value and significance in our Church history is being lost because local records are not properly preserved. The interest awakened and response made to the brief articles on diocesan history which we have been publishing in this magazine are a revelation to those who may have doubted the value of such work. This "History of California" is a worthy production of 450 pages and constitutes a mine of well chosen and carefully digested information concerning the Church in the great state of which it treats.

Meeting of the Executive Committee

Mary Slessor of Calabar. W. P. Livingstone. Published by George H. Doran Company, 38 West Thirty-second Street, New York, N. Y. Price, \$1.50 net.

It is suggestive that the story of Mary Slessor of Calabar should bear the name of Livingstone as its author, for someone has called her "the female Livingstone." Parallels between her life and that of Africa's great missionary martyr abound. She too, of Scottish weaver stock, gave a life for Africa; she too might be described under the title which the simple natives gave to Livingstone when they called him "The Man who Goes On." The success of her toil multiplied with the years, and the personal regard which she won from all classes which she touched arose from her absolute consecration of herself to their highest good. There is no form of literature which, when well done, is so intimate and appealing as biography, and this missionary biography, with its delightful picture of life in the African bush, and of the power which can transform and glorify that life, will be a joy to those who read it.

Aunt Phebe, Uncle Tom and Others. Essie Collins Matthews. St. Paul's Rectory, Greenville, N. C. Price, \$1.50.

Mrs. Matthews is the wife of the rector of St. Paul's, Greenville, North Carolina. With sure touch of literary skill, and artistry in photography, she has gathered in this volume a series of types. Anyone who wishes to know (and who does not?) what the old black mammy was like, and what sort of songs she crooned over her charges, will find them in this volume. Nor are the

"uncles" lacking in variety and attractiveness; their pictures on many a page, even more vividly than the accompanying descriptions, bring to us a vision of a disappearing type in Negro history. The chapter on the religious life of the plantation, with its samples of sermons preached to slaves and its photographs, presents a side which has great possibilities. "Christmas on the Plantation" and the descriptions of courtships and wedding ceremonies bring to us in a delightful way the atmosphere of the Old South. The book, as a whole, will appeal strongly to those who have associations with "Dixie."

"Social Heredity" as illustrated in The Greek People. Thomas James Lacey. Published by Edwin S. Gorham, 11 West Forty-fifth Street, New York, N. Y. Price, 25c.

This pamphlet contains an interesting and suggestive discussion of Greek character and development, touching specially upon the influence of religion, and all leading up to a chapter concerning the Greek element in our American population and the possibilities for social and religious work among them. As a contribution to our very small literature concerning immigrants the pamphlet is of value.

Shall the Church Lag Behind Business? The Church Pension Fund, 14 Wall Street, New York, N. Y.

This is only a little pamphlet, but an altogether admirable one, put forth by the Church Pension Fund for general distribution. Its twelve pages are vivid with pungent statements and suggestions.

MEETING OF EXECUTIVE COMMITTEE

THE Executive Committee met on the morning of Tuesday, June 13. The treasurer reported receipts to June 1, amounting to \$957,175.87; this was about \$150,000 less than the amount received at the same time last year, but the apparent decrease was accounted for by the difference in the Emergency Fund receipts, as compared with the One Day's Income Fund of the present year, and also by the reduced Sunday-school offering receipts due to the late date of Easter. Legacies were received dur-

ing the month amounting to \$6,728.08. Since September 1, the total legacies received amounted to \$102,155.19; of these \$42,940.36 are undesignated and will be available under the resolution of the Board for equipment in the Continental Domestic field. In order to meet the appropriations there must be received by October 1, \$678,335.88.

The Executive Committee: Continued the salary of Bishop Biller to his widow up to May 1; made appropriation to supplement the salary of the rector of Christ Church, Mex-

ico City; appropriated up to \$500 for a missionary exhibit in connection with the General Convention; accepted the resignation of Miss Hasu Gardiner of the Kyoto mission and that of Miss Annette B. Richmond of Shanghai. They also reinstated Miss Alice Fyock, formerly missionary in Japan, and transferred her to the Bishop of Honolulu, who will employ her in the Japanese work of the Hawaiian Islands.

The following appointments were made to the various fields: To Hankow: Mr. Theodore Hobbie, of Kent School, Conn., and Mr. George

Potter Foster, of Worcester, Mass., who go to Boone University; Miss Alice H. Peavey, of Shrewsbury, Mass.; Miss Elizabeth M. Buchanan, of Louisville, Ky., and Miss Julia E. Prichard, of Berkeley, Cal. To Porto Rico: Mr. Basil M. Walton, a graduate of the Theological School of the University of the South. Mr. Walton will be ordained before going to the field. To Shanghai: Miss E. W. Graves, a daughter of the Bishop, who has been for some time employed in the field. To Honolulu: The Misses Edith F. Grundy and Roxana Elliott, both teachers from Santa Paula, Cal.

ANNOUNCEMENTS CONCERNING THE MISSIONARIES

ALASKA

Appointed—On June 13, Miss Eleanor J. Ridgway of St. Peter's Mission, Lexington, Nebr. (Under the U. O. W. A.)

Sailed—From Vancouver, S.S. "Princess Alice," June 10, Dr. and Mrs. Hudson Burke and Hudson Burke, and Miss Grace Sutherland.

Resigned—Mrs. M. S. Love, to take effect June 1.

CUBA

Arrived—At New York, S.S. "Olinda," June 6, Rev. and Mrs. C. E. Snavely.

Sailed—On June 7, Bishop Hulse, from New York for Cuba.

HANKOW

Appointed—On June 13, Mr. Theodore Hobbie, Ralston, N. J.; Mr. George P. Foster, Worcester, Mass.; Miss Alice H. Peavey, Shrewsbury, Mass.; Miss E. Mildred Buchanan, Louisville, Ky.; Miss Julia Prichard, Berkeley, Calif.

Arrived—At San Francisco, Bishop Roots and family, June 1, S.S. "Tenyo Maru," having left Shanghai May 9. At Vancouver, Rev. Thomas P. Maslin, June 21, S.S. "Empress of Japan," having left Shanghai June 3.

Sailed—From San Francisco, S.S. "China," May 20, Mr. Thacher Souder.

HONOLULU

Appointed—On June 13, The Misses Edith B. Grundy and Roxana Elliott, both of Santa Paula, Calif.

PORTO RICO

Appointed—On May 9, Rev. Harvey P. Walter, Reading, Pa.; June 13, Mr. Basil M. Walton, Morganton, N. C.

Sailed—From New York, June 20, S.S. "Caracas," Rev. Harvey P. Walter and family.

SHANGHAI

Appointed—Miss Elizabeth W. Graves, in the field.

Arrived—At Vancouver, June 3, S.S. "Empress of Russia," Miss A. B. Richmond, having left Manila May 20.

THE PHILIPPINES

Appointed—On May 11, Dr. Benjamin L. Burdette of Shelbyville, Tenn., as missionary physician at St. Luke's Hospital, Manila.

Arrived—At Vancouver, May 6, S.S. "Empress of Asia," Rev. J. A. Staunton, Jr., having left Manila April 15.

Sailed—From Vancouver, May 18, S.S. "Empress of Asia," Mrs. H. E. Studley and Miss Katharine Studley; May 30, S.S. "Monteagle," Dr. B. L. Burdette; June 15, S.S. "Empress of Russia," Miss Lillian M. Owen.

Resigned—Miss Annie M. Ramsay, to take effect June 1, 1916.

TOKYO

Arrived—At San Francisco, June 1, S.S. "Tenyo Maru," Deaconess Anna L. Ranson, having left Yokohama May 13.

WITH THE MANAGING EDITOR

SOME of the interesting comments which have come to the managing editor's desk recently are these:

"I am sorry to find that I am delinquent. I shall endeavor to be punctual in the future. I would not miss THE SPIRIT OF MISSIONS, and I wish I could send it to many who do not take it. A splendid missionary magazine, and I cannot understand why every Churchman does not take it."

"THE SPIRIT OF MISSIONS was always the greatest inspiration to me when I was teaching in the Sunday-school, as my pupils were always boys, and of course if you have seen the Easter enthusiasm over the mission boxes in your mission work you can realize how my boys helped me after I read or told them the stories of real experience contained in THE SPIRIT OF MISSIONS. I am sending you two subscriptions, one for myself and one for my oldest sister, who was our church organist for a number of years. I wish you every success in your work at the Church Missions House, and thank you for asking me to again become a subscriber to THE SPIRIT OF MISSIONS."

"I enclose money order for the sum of one dollar in payment of one year's subscription for THE SPIRIT OF MISSIONS. It is the one publication, *above all others*, we cannot dispense with."

*

We certainly thank the good friends who have sent these words of encouragement. Personally we hold that the world in general would be a happier place if people would interest themselves a little more in "taffy" and a little less in epitaphy. Don't wait until a man is dead before you tell him that you believe in him. The same principle applies to magazines. We have our tiresome and unpleasant days along with our more numerous

cheerful ones. And your good word of commendation not only makes us better acquainted with you, but it also helps us over some hard places, or else makes an already bright day brighter. Thank you!

*

You will be gratified to learn the record for May. Last year we received 356 new and 974 renewal subscriptions. This year we received 882 new subscriptions and 1219 renewals. Of course the late date of Easter had something to do with the large number of subscriptions this May. But an actual comparison is most encouraging, for in the first five months of 1915 we received a total of 12,027 new and renewal subscriptions, and in 1916 we have received 13,073.

*

Have you thought of getting a binder for your current issues of THE SPIRIT OF MISSIONS? Some time ago we arranged to have an attractive-looking and substantial binder manufactured at a reasonable cost. For details, see the advertisement in this issue.

*

The other day an amusing and yet a most gratifying incident occurred in our office. Dr. Newton came in to ask if we would please withdraw the advertisement of the colonial cradles which his Juniors were making. His reason was that so many orders had come in that the Juniors were forced to work too hard, and he did not want them kept at it too closely during the summer. The advertisement was therefore taken out for the summer, and will be in place again in September. But if any of you want one of those attractive little cradles in the meantime, do not hesitate to order one—see the April or May issues—and let those Juniors know what an excellent advertising medium THE SPIRIT OF MISSIONS is.

THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS

MAKING FRIENDS WITH HAITI

We have known Haiti for years—a distracted republic torn by constant revolutions; a feeble little Church, trying to keep its independent life. But since October, 1913, it has become one with us, a Foreign Missionary District of our own, and when Bishop Colmore gave us, in June, 1914, a general secretary for a Haiti Branch of the Woman's Auxiliary, we began really to know Haiti. These letters from Mrs. Battiste, the secretary, will help the readers of *THE SPIRIT OF MISSIONS* also to know this little country better, and to "become infected," as Bishop Colmore writes us, with "the same kind of interest" he has for that district.

A SERIES OF LETTERS

January 23, 1915.

I should dearly love to say that we are getting on nicely with our branch society of the Woman's Auxiliary, but it is not so; we are struggling under difficulties. We have twelve members here. Mr. Battiste's severe illness has prevented our forming in the other parishes. That is, the revolutionists also have a hand in it, and at the present moment it has all begun again and we are just where we were four months ago, waiting and watching for we know not what. It is so discouraging to all parties when they have tried their best to put things on a working basis; up pops a revolution, and that keeps us in perpetual poverty and misery, so that people just give up trying to live. There is a great deal of sickness and death, and no work—for money. Since November we have been more or less in the country. We passed our Christmas and New Year's there. We have had a Christmas service, and after the service a Christmas tree for our ten or twelve faithful followers, two of whom went all the way to Leogane to be confirmed by Bishop Colmore.

March, 1915.

Not having heard from us for some time, you no doubt judge that we have fallen through. On the contrary, I think that we are gathering strength.

The pastor, the Rev. C. E. Benedict of Cayes, has entered with enthusiasm into the spirit of the Woman's Auxiliary, and has already called on his women members for their help, to which they have graciously responded to the number of fifteen. I think that he has benefited greatly by his stay in Port-au-Prince and his daily communing with the bishop, who is an optimist. I wished to go to Aux Cayes, but it was impossible, the political disturbance being such that no one could travel. It was with the greatest difficulty that our bishop got away day before yesterday. Last month we all accompanied him to Leogane, where he confirmed in the whole district one hundred and sixty-seven. The bishop traveled through all the mountains, and seemed to enjoy it. I did not continue in the mountains, but remained in the city to form our society of the Woman's Auxiliary which at the first meeting numbered twenty-three. I expect to leave this afternoon, to give them their envelopes and boxes.

God willing, at Easter I will visit one or two other chapels to organize the women, who have been patiently waiting. At our last meeting here in Port-au-Prince, at which the bishop addressed the meeting, we had fourteen members present. The bishop was much pleased. Small meeting as it was, it is the first time that we have

had a breathing spell. That was the ninth of March, the day our new president took his oath of office, so we had a very pleasant day.

You will see by this that we are very much in need of boxes and envelopes. We number in the city of Port-au-Prince twenty members (absentees counted), and I should like material for about 100 members. I have had the prayers printed and the constitution and by-laws translated into the French language. Everything has to be translated here.

July 10, 1915.

Both of your letters received, also the boxes and envelopes which we were very happy to have. I am certain that the boxes were not too many, and my vacation shall be spent in trying to strengthen our organization. The schools are supposed to close here July 24, but many have already closed on account of the excessive heat caused by the drought that we have had and, to a certain degree, are still having. They will reopen the first Monday in October.

The misery is as great as ever. The *gourde* is worth now only about twelve cents of the gold, and when you remember that the prices are on a gold basis with custom houses dues added, you can imagine the suffering. The employees and functionaries are paid every three or four months, but only one month's payment. The Church services are very well attended, considering the great amount of sickness and misery. The women of the Auxiliary continue to meet and are very encouraging. The branch of the Woman's Auxiliary at Cayes were behind-hand with their offering for the Emergency Fund, but sent last week twenty *gourdes* for it, which I have charged at the rate of $6\frac{1}{2}$ per cent., making a sum of \$2.66. You will find \$3, for which please credit the Woman's Auxiliary in Haiti. The \$20 sent previously came from the sale of forty-three

gourdes given by the branch at Leogane, \$5 by the parish and the rest by the Trinity branch. It looks very small to us, but all of our members are very, very poor and are growing more so every day.

We have two candidates for the ministry, one from Cayes, the grandson of the Rev. Mr. Ledan, aged seventeen, and one from Leogane, same age. They have not yet commenced their studies as there is no money, and I already have two on my hands, who we think will be through in two years.

(Here follows an explanatory note from the Rev. C. E. Benedict of Aux Cayes.)

September 3, 1915.

You may have heard by this time that a terrific cyclone swept off, on Thursday, the twelfth, more than three-fifths of the city of Aux Cayes. Here and there houses are nothing but heaps of rubbish. Mine has lost its roof, which fact does not prevent me from housing three families as best I can. Our churches at Macrome, Torbeck, Coustard, Cavaillon (in part), and some chapels on the mountain district of Leogane have been blown down. There is not one left in the country, and we have a fear of a forthcoming famine. Scores of deaths are daily registered for the country. It is heart-rending to see the poor people knocking at the minister's door asking for a piece of bread; and dear me! it is not always that we have that little to give. Our desolation is great, yet we have to remember that "all things work together for good to them that love God."

Mrs. Battiste resumes:

October 15, 1915.

It was with the greatest difficulty that we could get a meeting either in August or September, but our blue boxes were brought in, not full, but I feel that all have done their best, and immediately after the meeting here, I left for Leogane. Leogane has suf-

fered severely from the cyclone that passed on the twelfth of August, the city not at all, but in the mountains and plains very severely.

I left one of my girls with Mr. Battiste, and a member of his church promised to look after the three boys that we have, aged respectively six, thirteen and twenty-one, all orphans, and I took three girls and my own little daughter, who has to go everywhere with me and who rather likes it. Arriving at Leogane we found the members there quite prepared to hand in their boxes, knowing nothing of vacations. Mme. Tullus Lochard, the president of the city branch, is quite capable of being both president and secretary, and manages them delightfully, of course always with the help of her husband. I don't think more than two or three of the members can read, but they are taught like children. Mme. Tullus Lochard commences the prayers with our Lord's Prayer, and the members repeat word for word after her every prayer, until they know them by heart to pray at home. And so on through all the parish of Leogane very few can read, but very few persons that can read are as familiar with the services of the Church and prayers; also the hymns they know by heart will astonish many, and I can remember when my coming was looked and longed for, so that they might learn new hymns and psalms from me, and such has been their progress in that line, that I am the one to learn from them.

Mrs. Lochard has one daughter and one son. At Easter she gave me the son to accompany us on our tour, and this time she gave me her daughter, a sweet girl of fifteen, who is now at school at the Sisters', where I shall soon have to place my daughter. The Sisters' school being the best, most of our girls go there. The Rev. Mr. Benedict of Cayes has his daughter there, the Rev. Mr. Ledan's granddaughter has just finished her studies

there, our young secretary of the Woman's Auxiliary here at Port-au-Prince has just graduated from the convent.

I have never seen the country lovelier, the latter rains since the cyclone have been abundant, and the promise is great in the fields. The first place that we stopped at after leaving the city of Leogane was Des Landes, one of the loveliest spots in Haiti, so fertile and green. Naturally the rains gave us a great deal of mud, that the horses struggled through bravely, and a very muddy river, but we had our guide and felt no fear. Everything everywhere was so beautiful that the girls' spirits almost burst bonds at so much loveliness, and they enjoyed themselves to the full, while I talked to the older members. The second day we spent with Mme. Leon Jones, whose husband is in charge of the mission there and one or two other stations. Mr. Battiste, not having enough ministers to go around, has to make one do the work of two or three, with lay readers, etc., to help. Mme. Jones has a nice little school held under an arbor in front of her two-roomed cottage, and is making fine plans for the Christmas celebration among them. The Woman's Auxiliary branch there continues under her able leadership.

They had no boxes until September, but from last reports were working in good earnest. No meeting was held while I was there, as they can get them to meet only on Sunday. We stayed there three days. Each day we were in the saddle, visiting different members. We did not find them so very miserable, only unaccustomed to want money to buy clothing and unaccustomed to buying food. All money should buy something besides food. They raise food, and expect the city people to buy the surplus, but as there is no surplus, the city people are the sufferers, and they lose the money, a state of affairs never existing before.

We left for Bigonie at two in the afternoon, foreseeing a storm. The storm was before us and one gathering over us, and we hastened as much as it is possible in deep mud ruts. We caught up with the rain that was ahead and just escaped the one that was behind, but it was soon over, as it had spent itself before we reached it and only left us the raging river to ford. Everything was perfectly enjoyable to the little girls. We were seven in number, counting our guide who is one of the students in theology on his vacation and to whose home we were bound.

Arriving at Bigonie we were soon surrounded by the family—the grandmother (original owner) and about thirty or forty children, grandchildren and great-grandchildren. The girls were soon off visiting the different houses that compose *la cour*, the yard. There are at least fourteen or fifteen different cottages, all covered with grass, or cane thatched houses. Each son and sometimes the daughter, even an alien brought up in the family, is given a plot for a house, taking sometimes two to three years to build, the owner in the meantime looking round in search of a mate.

We frankly cried, all of us, when we saw the ruins of our chapel, "La Bonne Nouvelle," and at such a time when everything is at a standstill. The chapel, situated on the top of the mountain, could not be hid, not even from a cyclone, and so it wreaked its fury on it, and left it a wreck. It being impossible to get all of the members of the Woman's Auxiliary together any day but Sunday, I had a pleasant chat with the president, vice-president and secretary, who all live in this same yard. They were very glad to receive their boxes and envelopes, and felt at last that they were really a part of that great army of Church workers, the Woman's Auxiliary.

In my next letter I will write and

tell you what success we have met with in regard to the blue boxes. Our reports are not all in yet; in fact, we move very slowly here.

December 17, 1915.

On the sixteenth of November we had two lads leaving for New York, there to go to St. Paul's School, Lawrenceville, Va. The steamer was here two days in the harbor, taking cargo. The mails were closed from the first day. An hour or two before the steamer's leaving, I received a letter from the Woman's Auxiliary branch at Aux Cayes, with their United Offering from the blue boxes. I had been waiting for it for several weeks, so as to be able to send it on to you. I embraced the occasion of our friends' leaving to send to you the sum of \$22 as the amount of our first six months of effort.

The same afternoon of the young men's leaving, they came for me to go out in the country, as the young man or boy who took care of our house while we were in the city was ill, in fact, dying. We all went out immediately. He was beyond our help; he never regained consciousness, and died the next day. The doctors pronounced it meningitis, and it was a terrible shock to us. He had always been with us, his father and mother both being dead since his babyhood. When we arrived in the country, we found that our neighbors had done everything that was possible to be done; several spent the night changing his garments, others holding him down and doing everything that depended on kindly hearts to do, to save me trouble (as I was so lame I could not stand, and remained so for two weeks). This one brought wood and another water; his clothes were washed as by fairy agency, remedies administered, the body in its coffin carried on the men's heads, *tour a tour*, to the big road where a hearse met it and carried it in town to church. After

the service he was laid in the cemetery outside of the city by his mother's side.

Hardly had we recovered from the shock of his death, when we received a telegram announcing the death of the Rev. Mr. Macomb's little girl of three. Knowing them to be strangers at Leogane we hastened to their help. Every one arose to comfort them in that quiet town. The country people all came, as is the custom, when they

come to visit you after a death, with a little of this and a little of that, a chicken, an egg or two, a stick of cane, yams, potatoes, coffee, whatever they can spare. The father still has two or three children sick.

We are back now, and our duties are various. I wish I had time to write and tell you of the reception of the new converts and how much I enjoyed the services at Leogane, but I have now to go to the funeral of a dear friend.

(*These letters will be continued next month*)

NOTES FROM BRANCHES

North Texas: Our district convocation at San Angelo is over and I am back at home. The Auxiliary had a fine meeting. From all over the district about thirty-five delegates came, representing the eighteen branches. That was a fine representation considering the immense distances some of them had to travel. Bear in mind that the missionary district of North Texas is four hundred miles from north to south, and an equal distance from east to west, and railroad facilities are not what they are in the North. The bishop, Mrs. Temple and their two small sons came from Amarillo in their auto, across the plains, a distance of three hundred miles. A great many of the delegates, both men and women, found it more pleasant to come in their cars than to depend on the railroad. The district is so big or covers so much ground, that our wise bishop has established a "movable convocation." One year he holds it in the northern part of the district, then the next in the southern, and then in the central, and by this means everybody can attend convocation once in two years.

San Angelo entertained us beautifully. It is a lovely little Texas city of about fifteen thousand inhabitants, situated where the three Concho rivers

unite, making one large river which runs through the town. It is in the heart of the ranch country, being surrounded and kept entirely by big cattle and sheep ranches. Everywhere you look you encounter prosperity, big white "*sombreros*," cow-boy boots, and genuine hospitality.

The San Angelo church under the leadership of its rector, the Rev. Norman F. Marshall, had just finished building a parish house. The Auxiliary held its meetings in one room, and luncheon was served at noon in another room, giving visitors and hosts and hostesses a chance to know each other. A beautiful evening reception was also tendered the visitors by one of the resident Churchwomen.

A splendid spirit prevailed among the women at the Auxiliary sessions. They were earnest and inquiring. We had intercessory prayer at our Corporate Communion, and it started us out with a spiritual feeling which was preserved all through our meeting. We prayed at this Communion that some young woman from North Texas would offer herself to be trained for a missionary, and I have hopes that we shall soon have the young woman.

I read the letter of greeting from headquarters and all were very much interested, and we had the lecture and

lantern slides on the United Offering. I have never seen the women of the Auxiliary so much aroused as they were about the United Offering. We shall have six hundred dollars to place on the golden basin in October, also five delegates will go to the Triennial, and we are praying for our volunteer.

I sold the dozen hand books and am sending you the dollar for them. Please send me another dozen. I think I can sell them all.

Oregon: The diocesan branch of the Woman's Auxiliary of the Board of Missions in the Diocese of Oregon held its annual meeting in St. Mark's Church, Portland, on Tuesday, May 23.

The day began at 10.30 a. m., with a rousing missionary sermon by the Rev. Thomas Jenkins of St. David's Parish. The Holy Communion was celebrated, with Bishop Sumner as celebrant, assisted by the Rev. Messrs. Simpson, Hatton and Jenkins. There were about 200 communicants.

Luncheon was served to the delegates and clergy at noon in St. Mark's parish house by the members of the St. Mark's branch.

A business meeting was held in the afternoon, and among the various reports read that of the educational secretary stands out as most encouraging and inspiring as to the work being done along the lines of educating the members in missionary work and Church extension. The educational secretary organized a leaders' class in February, with fifteen members of whom twelve finished the course and in turn went out and, during Lent, held weekly classes in the smaller parishes and missions in and near Portland. The text book used was "The Conquest of the Continent."

The Auxiliary work this year, as has been the case for years during Lent, was for the Alaska missionary box. Contributions come in from all over the diocese of Oregon, and these boxes

represent a total valuation of \$499.12. The articles in the boxes included warm clothing for women and girls, men and boys, napkins and hospital supplies, bed clothing and a few kitchen furnishings. Some magazines and books were also sent, all new and in first class condition. Two Baptismal outfits for babies are particularly worthy of mention. These outfits consisted of complete sets of baby clothes, beautifully made, to be loaned to Indian babies when presented for Baptism.

The full quota of delegates to the Triennial was appointed, headed by Mrs. Charles Scadding, wife of our late lamented bishop.

Sacramento: I am so glad to report that the convention of the diocese was pronounced a success. I feel it was a great success, for we have evidence of a new life, and a great deal of enthusiasm was expressed. We were so wonderfully blessed in having Bishop Sumner of Oregon to preach the annual sermon, and Bishop Rowe was with us as well.

On Wednesday there was a Corporate Communion for the Woman's Auxiliary at 7.45; at 8.30 breakfast for all the women of the convention, when we had several informal talks. This breakfast proved to be a most helpful occasion. The business session followed, and in the afternoon was a joint session of the convention and the Woman's Auxiliary. Bishop Rowe made a most stirring speech, and at the close one of our Napa delegates moved that we give \$100 for the education of a little girl in Alaska. I asked for pledges and at once we raised \$150. I think this was almost a miracle. I have said at all our meetings that we must grow if we expect to have life, but I have always met the answer, "You don't know." This seems to me a splendid indication that a greater spirit is working in the Woman's Auxiliary of this diocese.

We had a very good box for Mr. Burgess and the articles for Big Jim's family have come in. We have shipped from Sacramento for Eagle one bale, five barrels, six boxes—the barrels containing good, warm clothing, bedding and a nice lot of Christmas things for the children, and drugs, etc.

With regard to the United Offering in Napa, we have an all day meeting United Offering day; Holy Communion in the morning, the afternoon devoted to work for the box. We are to have our semi-annual meeting early this year in order to keep the offering before the different branches.

Spokane: At the session of the Woman's Auxiliary, Trinity Church was filled. Bishop Page said of the meeting that it had filled him with greater enthusiasm than anything since he came to Spokane, that when he faced those earnest faces of women who had come only for an all days session and realized they came from interest alone, he was impressed. He could not seem to say enough regarding the spiritual atmosphere of the meeting. Nearly all the clergy remained for the Auxiliary day and are all now eager to help, so the future is bright.

Colorado: I feel greatly encouraged with the work accomplished in the past nine months. When the Synod met last October in Omaha the report of our United Offering was utterly disheartening—not half the amount of the 1913 offering, and the time over two-thirds gone. I came home resolved that I would enlist the aid of some of our most efficient officers to carry and emphasize the beautiful story of the United Offering, its origin, purpose and ideal into every parish and mission in and near Denver. Three of these immediately came to my assistance, and we have visited twenty-six parishes and have given out nearly three hundred new boxes. The Offering to date has gained \$500,

the March in-gathering being the largest ever taken in any six months in this diocese. We hope to bring it up to at least \$400 more before the Triennial; but you know how neglectful and forgetful our women are during the summer months, so we cannot be idle a moment or we may fall short of our purpose.

Pittsburgh: We have already within a hundred dollars of what our total offering was in New York three years ago, and that offering in New York was more than the combined offerings of the dioceses of Erie and Pittsburgh. This year we hope to increase it by \$1,500. Just at present I am working on a letter to go to the clergy and United Offering treasurers in each parish. This letter is to give information to the clergy about their own parishes as well as the diocesan fund. I am going to state the number of boxes in use at present in the parish, the amount of the United Offering from the parish in the 1913 offering and the amount already received for offering of 1916. We have some new clergymen, and I think these statements should be given them. Also I think some of the older ones will be surprised, and perhaps will lend a more hearty aid. Of course, also, the total diocesan offering of 1913 and the amount in hand for 1916 will be given, as well as names and addresses of parish and diocesan United Offering treasurers. This letter is not to be very long, but we hope to send others later on.

A retired missionary writes that by being very economical she was able in 1913 to send one month's allowance to go with the United Offering from her old mission field, and she hopes to do the same at the present Triennial. If all members of the Woman's Auxiliary gave in this proportion, what might not the next United Offering be!

SOME TRIENNIAL NOTICES

To Secretaries of Diocesan Branches:

If you have not already done so, please send as soon as possible to the Secretary at the Church Missions House, the names and addresses of the five representatives to the Triennial, also of their alternates.

Remember that the Secretary is expected to have the complete list at latest by September 12.

To United Offering Treasurers:

In three months you will need to have in your hands the last receipts from parishes and individuals. These are to be brought to St. Louis for the service on October 12. At this service, one selected person from each diocese is to offer the entire gift from that diocese in one check placed within an envelope plainly marked with the name of the diocese and the amount of the check enclosed.

What are you doing to extend knowledge of and interest in the Of-

ferring among the women of the diocese? "What Mary Saw," a reprinted United Offering story, and "Never-Heard-Jane," a story illustrated by charts to be prepared by those who get the book (from the Educational Department, price 10 cents), are new helps in this summer work.

To Junior Officers:

There will be space at St. Louis for a Junior Auxiliary exhibit of charts and maps only—things that can be hung on the wall. If you have such things, please send them to Mrs. E. P. Howard, 439 Westgate Avenue, St. Louis, Missouri, and mark very plainly whence they come, with the address to which they are to be returned after the Convention.

To Auxiliary Visitors:

Auxiliary visitors to St. Louis, wishing information about board during their stay, write to Miss M. W. Triplett, Secretary of the Committee on Arrangements, 1416 Third National Bank Building, St. Louis, Mo.

THE JUNIOR PAGE

FROM THE JUNIOR DEPARTMENT OF THE
DIOCESE OF PENNSYLVANIA

Miss Gertrude Ely, Chairman; Miss Alva Sergeant, Secretary; Miss Anne Hubbard, Educational Secretary. Junior Office: Church House, Twelfth and Walnut Streets, Philadelphia.

THE officers of the Junior Department feel that one of the best institutions in the Department is the *Junior Magazine* which the Juniors themselves publish once a year—in the spring—and which we wish all Junior officers might see, in order to realize its value and interest. The magazine is the direct expression of the mission study of the year, and each branch is asked to contribute

stories or poetry bearing on the subject of study, as well as cover designs and illustrations and original stories and prayers. One full page is given up to prayers, either written or contributed by the Juniors. All the contributions are passed upon by an editorial committee of older Juniors together with the educational secretary and chairman of the Department, and prizes are awarded for the best an-

svers to mission study examination questions and for the best illustrations, stories and poems.

It is very encouraging and surprising how excellent and thoughtful the contributions are, especially since the majority are done by very young members. The expenses of printing, etc., are generally more than covered by the receipts from advertisements, and the magazine is sold for five cents a copy. The winners of the money prizes are asked to give the money to whatever missions or missionaries have interested them most.

Conferences: Monthly conferences are held in the Church House during the winter and spring. These conferences are arranged for the mutual benefit of leaders, officers and Junior members, and have proved their value as a means of exchanging ideas, solving problems, strengthening the corporate spirit and hearing directly from missionaries. Great care should be taken in planning the conferences, that they may be worth while and interesting, and the speakers inspiring and suggestive. Only two or three of the meetings are arranged for all the Juniors themselves. One of these is held before Christmas, when the thousand or more toys pledged for the Rosebud Indians are exhibited and packed and an appropriate service is held in a church. At the annual meeting, in May, the Junior branch officers, no matter how young they may be, read their own reports of the year's work, receive their story prizes and inspect the work of the mission study classes. This year Bishop Rhinelander heard all the reports and awarded the prizes and delighted the children with his encouraging talk to them. The officers urge the Juniors to keep up their interest and work for missions during the summer, even if they have no meetings. They were reminded that war relief does not stop because of the season and that the need and appeal continue strong all through the

year. Their prayers should never be forgotten, and in various ways they can raise money and make articles for boxes all summer. At the annual meeting this year, printed outlines of plans and suggestions for next winter were given to each leader, which include a list of books for summer reading, bearing on the subject for the next topic for mission study.

Boys' Branches: We have only a few boys' branches in this diocese, but they are doing very good work, and one very large branch secures Christian service from its members on somewhat the same plan as the Boy Scouts plan of service. We are hoping to greatly increase the work of boys, and a special chairman for this work has been appointed by the Bishop.

Luncheon for the Clergy and Junior Officers: Our plans include a luncheon to which all the clergy of the diocese are to be invited by the Junior officers, in connection with a campaign for increasing the number of Auxiliary branches. We expect to have one or two good speakers who are experts on work with young people and who believe in giving missionary education to all ages. We shall then invite discussion. Our ambition is to have at least one organization of young people working for missions in every parish in the diocese before the end of next year.

To Increase a Sense of Diocesan Unity and Individual Responsibility: Bishop Rhinelander believes that it is important to make an effort along this line, and we believe that dramatic representation in religious teaching is a worthy and effective way in which to enlist interest. The Junior officers are planning a pageant to include all the Junior Auxiliary members and to illustrate the achievements of Christianity and ways in which Christians may dominate and direct the future world order, and their own part in national and diocesan responsibilities.

ACKNOWLEDGMENT OF OFFERINGS TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba, and in the Canal Zone; in thirty-eight dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,584 missionary workers, domestic and foreign; also two general missionaries to the Swedes and three missionaries among deaf mutes in the Middle West and the South; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from September 1st, 1915, to June 1st, 1916.

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to June 1st, 1916	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to June 1st, 1916
PROVINCE I			PROVINCE IV		
Connecticut	\$57,254	\$31,718.07	Alabama	\$7,629	\$2,572.70
Maine	4,989	2,045.96	Atlanta	5,675	3,100.33
Massachusetts	81,891	55,264.94	East Carolina	3,896	6,516.90
New Hampshire	6,567	2,975.10	Florida	5,028	2,858.45
Rhode Island	23,239	16,620.05	Georgia	4,636	1,511.52
Vermont	4,462	3,297.97	Kentucky	8,426	4,736.93
W. Massachusetts	15,617	9,861.69	Lexington	2,561	1,461.86
	\$194,019	\$121,783.78	Louisiana	8,587	3,854.03
PROVINCE II			Mississippi	5,622	3,198.13
Albany	\$27,201	\$13,537.70	North Carolina	6,954	5,297.62
Central New York	24,577	12,139.04	South Carolina	8,820	7,770.99
Long Island	65,210	21,421.67	Tennessee	7,510	3,203.63
Newark	44,770	29,083.50	Asheville	2,683	1,377.42
New Jersey	31,765	16,939.63	Southern Florida	2,194	1,453.44
New York	282,507	139,457.63			
W. New York	29,709	14,093.27		\$80,221	\$48,913.95
Porto Rico	268	296.45			
	\$506,007	\$246,968.89	PROVINCE III		
Bethlehem	\$20,438	\$13,665.72	PROVINCE V		
Delaware	5,180	4,026.86	Chicago	\$47,252	\$18,648.58
Easton	2,764	1,576.66	Fond du Lac	3,824	1,708.94
Erie	6,880	3,033.03	Indianapolis	4,681	2,885.03
Harrisburg	11,464	5,146.54	Marquette	2,490	1,435.24
Maryland	34,828	19,086.53	Michigan	16,888	12,144.21
Pennsylvania	148,737	115,559.26	Michigan City	2,458	1,259.64
Pittsburgh	25,433	11,586.36	Milwaukee	11,077	3,312.98
Southern Virginia	18,663	12,489.25	Ohio	25,278	12,465.45
Virginia	15,112	15,339.98	Quincy	2,635	1,451.06
Washington	23,750	16,545.08	Southern Ohio	15,698	9,428.40
W. Virginia	6,822	5,393.23	Springfield	3,114	593.26
	\$320,071	\$223,448.50	W. Michigan	6,888	3,245.40
				\$142,283	\$68,578.19

DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to June 1st, 1916	DIOCESE OR MISSIONARY DISTRICT	Apportionment for Domestic and Foreign Missions, September 1st, 1915, to October 1st, 1916	Amount received from September 1st, 1915, to June 1st, 1916
PROVINCE VI					
Colorado	\$9,198	\$2,071.00	PROVINCE VIII		
Duluth	3,404	1,532.51	California	\$13,756	\$4,676.56
Iowa	8,570	2,269.08	Los Angeles	15,045	5,454.85
Minnesota	16,772	5,106.54	Olympia	5,176	1,635.58
Montana	5,022	3,783.91	Sacramento	4,087	1,575.61
Nebraska	4,124	2,166.88	Alaska	2,492	845.84
North Dakota	2,166	1,639.91	Arizona	1,007	517.87
South Dakota	3,463	2,108.18	Eastern Oregon	1,139	820.81
Western Colorado	664	470.29	Honolulu	706	358.35
Western Nebraska	1,452	1,136.62	Idaho	2,011	
Wyoming	2,158	1,183.87	Nevada	2,094	1,005.67
			San Joaquin	765	631.36
			Spokane	1,227	1,077.99
			Philippines	2,420	801.77
			Utah	484	216.57
				1,002	414.40
					\$53,411
					\$20,039.23
PROVINCE VII					
Arkansas	\$3,514	\$1,940.30	Anking	\$194	\$18.24
Dallas	3,330	1,495.77	Brazil	242	67.25
Kansas	4,640	1,820.59	Canal Zone	194	247.67
Missouri	13,362	8,556.11	Cuba	814	180.66
Texas	6,496	4,642.04	Haiti	5.00	
West Missouri	4,929	1,972.74	Hankow	242	30.00
West Texas	2,403	1,355.06	Kyoto	155	
Eastern Oklahoma	1,216	789.01	Liberia	406	488.64
New Mexico	1,068	1,093.98	Mexico	406	108.25
North Texas	691	873.78	Shanghai	242	62.45
Oklahoma	1,158	785.24	Tokyo	319	30.45
Salina	853	591.69	European Ch.s	1,624	443.82
			Foreign Miscel. ....	...	14.42
					\$4,838
					1,696.85
			Miscellaneous .....	.....	1,205.61
			Total	\$1,401,278	\$782,020.10

OFFERINGS TO PAY APPROPRIATIONS

SOURCE		1916	1915		
		TO JUNE 1	TO JUNE 1	INCREASE	DECREASE
1. From congregations		\$485,119.84	\$574,015.47	.....	\$88,895.63
2. From individuals		65,057.92	120,642.03	.....	55,584.11
3. From Sunday-schools		143,489.69	169,128.87	.....	25,639.18
4. From Woman's Auxiliary		88,352.65	112,462.16	.....	24,109.51
5. From interest		115,364.37	71,739.25	\$43,625.12	.....
6. Miscellaneous items		5,791.40	9,045.13	.....	3,253.73
	Total	\$903,175.87	\$1,057,032.91	\$43,625.12	\$197,482.16
7. Woman's Auxiliary United Offering		54,000.00	54,000.00	.....	.....
	Total	*\$957,175.87	\$1,111,032.91	Net decrease *\$153,857.04	

* Easter fell nineteen days later this year than last year. Therefore, we have had that much shorter time this year, in which to receive the Sunday-school Lenten Offerings. In consequence, to June 1st, we have received less this year by \$25,639.18. Again to June 1st, we received for the "Emergency Fund" last year \$178,674.59. For the "One Day's Income Fund" this year \$31,287.59, or a decrease of \$147,387. These two decreases together make \$173,026.18, and show that from all other sources we have received \$19,169.14 more than to June 1st last year.

APPROPRIATIONS FOR THE YEAR

SEPTEMBER 1ST, 1915, TO OCTOBER 1ST, 1916

Amount Needed for the Year

To pay appropriations as made to date for the work at home and abroad..... \$1,635,511.75
Total receipts to date applicable on appropriations..... 957,175.87

Amount needed before September 30th, 1916..... \$678,335.88

Don't Live in the Kitchen



Intelligent regard for the health and happiness of the family has led to a closer study of foods and hygiene—and this has made the kitchen a brighter place than it used to be. But you don't want to live in the kitchen. Serve

Shredded Wheat Biscuit

the ready-cooked whole wheat food—a food that contains all the body-building material in the whole wheat grain prepared in a digestible form. Two of these Biscuits with milk or cream make a complete perfect meal, at a cost of five or six cents. The ideal summer food for the home or the country bungalow.

Whenever possible it is best to heat the Biscuit a few moments to restore its crispness; then pour over it milk, adding a little cream; salt or sweeten to suit the taste. Deliciously wholesome when served with berries, sliced bananas or other fruits.



Made only by

The Shredded Wheat Company, Niagara Falls, N. Y.